

Pam
Rel. ed.
Korea

Barclay, W. C.

212

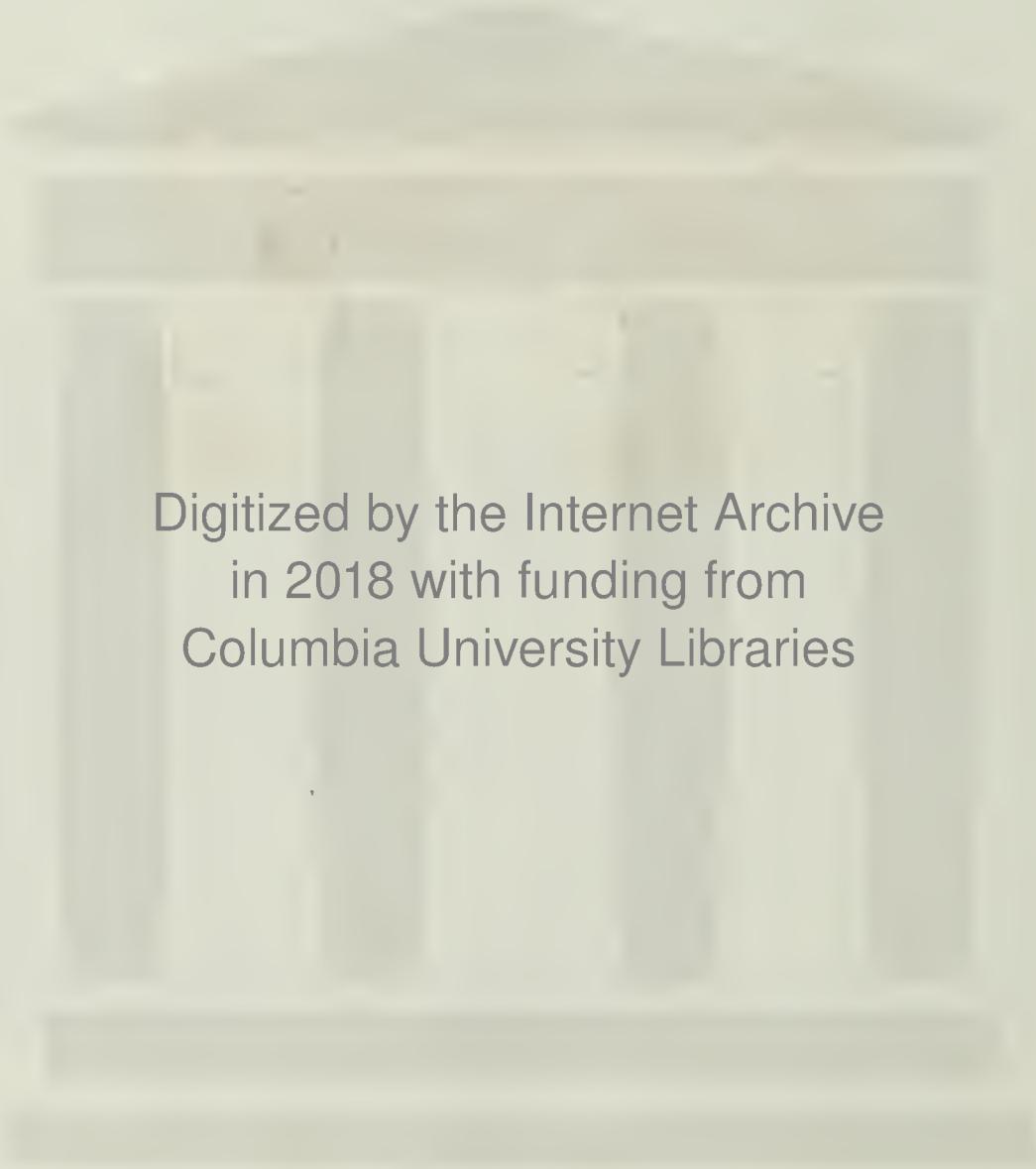
Religious Education
in the
Methodist Churches
of Korea



Religious Education
in the
METHODIST CHURCHES
OF KOREA



JOINT COMMITTEE ON RELIGIOUS EDUCATION IN FOREIGN FIELDS
THE BOARD OF FOREIGN MISSIONS — THE BOARD OF EDUCATION
740 Rush Street, Chicago, Ill.



Digitized by the Internet Archive
in 2018 with funding from
Columbia University Libraries

<https://archive.org/details/religiousedu00barc>

CONTENTS

	Page
INTRODUCTION	VII
I. KOREA AS A CHRISTIAN MISSION FIELD.....	I
1. Area and population.	
2. Religions of Korea.	
3. Characteristics of the Korean people.	
4. The Korean language.	
5. Growth of Christianity.	
6. Denominations represented.	
7. Division of territory.	
8. Life and work of the evangelical Churches.	
a. Remarkable growth of earlier years not being maintained.	
b. The Churches firmly established.	
c. Attitudes and thought of the younger generation.	
II. THE METHODIST CHURCHES IN KOREA.....	4
1. The Methodist Episcopal Church.	
2. The Methodist Episcopal Church, South.	
III. MODERN EDUCATION IN KOREA.....	4
1. The old education.	
2. Modern education under the Korean government.	
3. Education under Mission auspices.	
4. Education under the rule of Japan.	
5. Present educational situation.	
a. School facilities still far from adequate.	
b. Primary objectives clearly and definitely stated.	
c. Moral influence of the schools, in general, good.	
d. Educational standard high and being constantly improved.	
e. Popular indifference toward technical training.	
f. Negative attitude in the State schools toward the Christian religion strongly felt.	
g. The official government attitude toward Christian schools friendly.	
IV. RELIGIOUS EDUCATION AND ECONOMIC CONDITIONS.....	6
1. Low economic level.	
2. Effect upon religious education.	
a. Child labor increasing.	
b. Children kept out of school by the necessity of labor.	
c. Children kept out of school by the inability of their parents to pay school fees.	
d. Through illiteracy or extremely limited education many children deprived of religious education.	
V. THE HOME AND RELIGIOUS EDUCATION.....	7
1. Lack of understanding of, and sympathy with children.	
2. Religious home atmosphere in Christian homes.	
a. The average Christian family observes worship in the home.	
3. Problems of custom and conduct affecting homes of church members.	
a. Very little privacy possible in the Korean house.	
b. Intemperance in drink distressingly prevalent.	
c. Unchastity among men a problem.	
4. Discipline in the family lax.	
5. Social and cultural practices in Christian homes.	
6. Cooperation with the Church in the religious education of children.	
a. Little systematic cooperation.	
7. Need of increased emphasis on religious education in the home.	
a. Definite program required.	
b. Courses for reading and study.	
c. Materials for use in home worship.	
VI. THE METHODIST CHURCHES AND RELIGIOUS EDUCATION. 8	
1. The place of religious education in missionary objectives.	
2. Pastors and religious education.	
a. Prevailing conception of religious education.	

- b. Worship not commonly connected with religious education.
- c. Little recognition given to children and young people.
- 3. Local church programs.
 - a. Few local churches with a definitely formulated program.
 - b. Revival and evangelistic campaigns strongly emphasized.
 - c. Recreation for children and young people almost wholly lacking.
 - d. Certain other important emphases in church thought and life quite generally overlooked.
- 4. Content of religious education.
 - a. Religious education strongly Bible-centered.
 - b. A prevailing tendency toward literalistic interpretation.
 - c. Creative social ideals lacking.
 - e. Religious teaching needs to be more strongly infused with Christian moral and social principles.
- 5. Method in religious education.
 - a. Wide variation in practice.
 - b. Tendency to carry over American methods unchanged.
 - c. In a few exceptional instances newer emphases being tried.

VII. RELIGIOUS EDUCATION IN DAY AND BOARDING SCHOOLS. 11

- 1. List of Schools.
 - a. Kindergartens.
 - b. Night Schools.
 - c. Common Schools.
 - d. Higher Common Schools.
 - e. Colleges.
- 2. Government regulations affecting the teaching of religion.
- 3. Prevailing situation.
 - a. Teaching schedule.
 - b. Teaching personnel.
 - c. Teaching materials.
 - d. The teaching process.
- 4. Student attitudes.
- 5. Results attained.
 - a. Church membership.
 - b. Training of leaders for the churches.
- 6. Some evident needs of the schools.
 - a. Strengthened personnel.
 - b. Improved curricula.
 - c. More fully Christian content.
 - d. Increased time.

VIII. RELIGIOUS EDUCATION IN LEADERSHIP TRAINING SCHOOLS.17

- 1. List of schools.
 - a. Union Theological Seminary.
 - b. Women's Bible Training School, Seoul.
 - c. Pyengyang Woman's Bible Training School.
 - d. Women's Preparatory School, Wonju.
- 2. Teaching procedure.
- 3. Relating the schools to different types of communities.

IX. DORMITORIES OR HOSTELS IN STUDENT CENTERS..... 18

- 1. Existing dormitories.
- 2. Significant opportunity.

X. RELIGIOUS EDUCATION IN SUNDAY SCHOOLS..... 19

- 1. Growth of Sunday schools.
 - a. Cessation of growth part of a larger fact.
 - b. Evangelistic, missionary zeal of many Korean Christians diminished.
 - c. Intensive effort considered more important.
- 2. Types of Sunday schools.
- 3. Relations of church and Sunday school.
 - a. The Sunday school an effective missionary agency.
 - b. Closely identified with the church.
 - c. The Sunday school builds church membership.

4. Limitations of the Sunday schools.
 - a. Insufficient number of teachers and leaders.
 - b. Lack of able, well qualified officers and teachers.
 - c. Deficient organization and grading.
 - d. Lack of necessary facilities and equipment.
5. Hindrances to progress.
 - a. Low economic level of the members of the churches.
 - b. Interference of public school principals and teachers.
 - c. Knowledge of religious education not yet widely diffused.
6. Elimination of pupils.
 - a. Removal from the rural and village communities.
 - b. Lack of young people's program.
 - c. Presentation of religion deficient.
7. Worship in the Sunday school.
 - a. Lack of appreciation of the place of worship.
 - b. Lack of materials.
8. Vacation schools.
9. Sunday school curricula.
10. Evident needs of Sunday schools.
 - a. Increased emphasis upon the Sunday school.
 - b. Organization of new Sunday schools.
 - c. Week-day extension.
 - d. Training of leaders and teachers.
 - e. Model schools.
 - f. Worship programs and materials for use in worship.
 - g. Elementary leadership.

XI. THE BIBLE CLASS MOVEMENT..... 24

1. Unique feature.
2. The general plan.
3. Developments of recent years.
 - a. Broadened program.
 - b. Gradually increasing attendance.
 - c. District classes or institutes.
 - d. Decrease of spontaneity.
4. Values of the Bible classes.
 - a. General educative influence.
 - b. Some systematic teaching.
5. Deficiencies of program and method.
 - a. Combination of teaching-study program and revival creates difficulty.
 - b. Lack of standardization.
 - c. Limitation of attendance.
 - d. Defective teaching method.
 - e. Too many courses.
6. Evident needs of Bible classes.
 - a. Integration of program.
 - b. Revised schedule.
 - c. Increased discussion.
 - d. Enrichment of experience.
 - e. Improvement of social conditions.
 - f. Mixed classes.
 - g. Gradual change.

XII. YOUNG PEOPLE'S SOCIETIES..... 27

1. Organizations for young people.
2. Extent of young people's organizations.
 - a. Not generally organized in the churches.
 - b. Political opposition.
 - c. Restriction on membership.
 - d. Adult domination.
 - e. No aggressive program of promotion.
3. Deficiencies of existing programs.

- a. Few existing Epworth Leagues maintain service program.
- b. Constructive, creative leadership lacking.
- c. Practically no literature for the use of the Leagues.
- 4. Distinctive values of the young people's societies.
 - a. More flexible than the Sunday school.
 - b. Opportunities for self-expression.
 - c. Opportunities for free discussion.
 - d. Distinctive groups of young people.
 - e. Opportunities for association of the sexes.
- 5. Young people's conventions and institutes.
- 6. Unified program.
 - a. Ideally favored.
 - b. Hindering conditions exist.
- 7. Evident needs.
 - a. Distinctive young people's program.
 - b. Leadership.

XIII. THE TRAINING OF LEADERS AND TEACHERS..... 30

- 1. Present teaching personnel.
 - a. Standard of qualification.
 - b. Sex of teachers.
 - c. Day-school teachers.
- 2. Agencies of training.
 - a. Weekly preparation class.
 - b. Correspondence courses.
 - c. Training institutes.
 - d. Standard Training School.
 - e. Local church training classes.
 - f. Union Theological Seminary.
- 3. Literature for leaders and teachers.
- 4. Curriculum of training.
 - a. Course in use.
 - b. Standard Training Curriculum.
 - c. Levels of training.
 - d. Indigenous production versus translation.
 - e. Text-books required.

XIV. CURRICULA FOR THE TEACHING OF RELIGION..... 33

- 1. Curricula in use in Sunday schools.
 - a. Uniform Lessons.
 - b. Group Graded Lessons.
 - c. Special Courses.
 - d. Summary.
- 2. Curricula in use in Kindergartens, Common Schools, and Higher Common Schools.
- 3. Curricula needs of Sunday schools.
 - a. Group Graded Series.
 - b. Special courses for Young People's Groups.
 - c. Special courses for Bible classes.
- 4. Curricula needs of the home.
- 5. Curricula needs of Kindergartens, Common Schools, and Higher Schools.
- 6. Indigenous production.
 - a. Some recognition of need exists.
 - b. Conviction not widespread.
 - c. Few thoroughly trained Korean Christian scholars.
 - d. Beginnings possible.
- 7. Production program.

XV. ORGANIZATION FOR RELIGIOUS EDUCATION..... 37

- 1. In the Methodist Episcopal Church.
- 2. In the Methodist Episcopal Church, South.
- 3. Inter-Methodist cooperation.
- 4. Interdenominational organizations.

Introduction

The brief period of intensive service in Korea, out of which the following study and report has grown, was undertaken at the request of certain field agencies, including the Korea Council of Religious Education and the Korea Annual Conference, and of administrative officials, both of the Methodist Episcopal Church and the Methodist Episcopal Church, South.

1. Basis of Statement. The immediate sources of the statement may be said to be five-fold:

a. *Replies to Inquiry.* In pursuance of plans agreed upon in advance, an Inquiry was sent by the Secretary of the Korea Council of Religious Education to a considerable number of representative ministers and laymen, Nationals and missionaries. The responses, while somewhat disappointing in number, contain much significant information. There are numerous quotations from these responses in the following pages.

b. *Discussion in Joint Conference.* A conference on religious education in Korea was convened in Seoul, beginning on February 7, 1929, continuing for five days, with forenoon, afternoon, and evening sessions. The invited personnel consisted of the members of the Korea Council of Religious Education of the Methodist Episcopal Church, and of the Board of Sunday Schools of the Methodist Episcopal Church, South, together with a number of others, Koreans and missionaries, specially interested in religious education. Forty-six persons were present. Of these, twenty are Korean pastors; four are Korean district superintendents; five are Korean teachers in Christian schools; five are Korean members of the staffs of the above named organizations. Nine are missionaries, of whom one is the secretary of the Korea Council of Religious Education; two are district superintendents; one a district evangelist; one a professor in Chosen Christian College; and one the president of the Woman's Bible Training School. This reveals the representative character of the group. The sessions were devoted to discussion of various phases of religious education, the situation affecting religious education in the Korean Methodist Churches, and the current program and needs. The responses to the Inquiry were taken as the starting points of the discussions. These responses had been combined into a single document, and were in the hands of all members either in English or Korean translation. Following the afternoon session and preceding the evening session each day, lectures on religious education subjects were given. The discussion sessions were characterized by general participation; keen interest; and frank, open statements of opinion. The conference was progressive and forward looking. While many problems were presented; and difficult, not to say distressing, conditions revealed; hope, faith, and courage were the predominating attitudes. In a large majority of cases quotations in the report are of statements made in responses to the Inquiry or in discussions in the Joint Conference.

c. *Conferences with individuals.* As opportunity offered during the weeks spent in Korea, personal conferences were held with leaders of our Methodist Churches, and of other denominations, men and women engaged in all lines of church work—educational, evangelistic, social, and medical. I am indebted to Bishop Herbert Welch and to Dr. J. D. Van Buskirk for reading this report in manuscript and for numerous suggestions.

d. *Observation throughout Korea.* Trips by train and automobile were made to Songdo (the principal center of the Methodist Episcopal Church, South) and to Chunan, Hongsyung, Yichun, Yaju, Wonju, Pyengyang, Yengbyen, Haiju. In each of these centers, it was my privilege to speak to audiences of Korean Christians, and in a number of them to hold brief conferences. I spoke to student groups at Pai Chai Higher Common School; Ewha College; Yengbyen High School (both boys and girls); Chosen Christian College; and Severance Union Medical School. I visited a number of Primary Schools (week-day schools), and Sunday schools, and preached on Sundays in several Korean churches.

e. *Recent publications.* Two very important contributions on Christian education in Korea have been published within the past three years: *Modern Education in Korea*, Horace Horton Underwood, Ph.D. (International Press, New York) 1926; and *Democracy and Mission Education in Korea*, James Ernest Fisher, Ph.D. (Bureau of Publications, Columbia University, New York) 1928. Several quotations indicate indebtedness to these books. Few periodicals in mission lands are more comprehensive in scope or more ably edited than the Korea Mission Field. The files of this monthly are also the source of important information. I have gone over with considerable care reports contained in the Korea Missions Year Book for 1928; and annual minutes of recent years of the Korea Conference of both Churches, the Woman's Conference of the Methodist Episcopal Church, and a number of other minor publications.

This statement does not claim to be anything more than a preliminary report based upon a limited Inquiry. As the Joint Conference in Seoul was said by a number of participants to be the first Conference of its kind ever held in Korea, this—so far as the writer knows—is the first study of Christian religious education, in that land, in its various phases, to be put into print.

740 Rush St., Chicago, Ill.

June, 1929.

WADE CRAWFORD BARCLAY

Methodist Religious Education in Korea

I. KOREA AS A CHRISTIAN MISSION FIELD

1. **Area and population.** Korea is a comparatively small and compact land, a peninsula approximately six hundred miles long by two hundred wide. Its total area, 84,738 square miles, roughly equals that of the states of New York and Pennsylvania.

In Korea one is never out of sight of the mountains. Everywhere are wide mountain ranges interspersed with narrow valleys; occasionally, wide fertile valleys and narrow mountains. While the mountains have practically no tillable land they support an uneven growth of scrub pine and this supplies a major part of the scanty fuel with which, through the aid of the most economical heating system ever devised, the people contrive to maintain an endurable temperature during the long winter months. Korea has only about 1500 miles of railway (New York and Pennsylvania together have more than 18,000); and less than 5000 miles of made roads, none of which are modern, surfaced roads.

Within this limited area live a few thousand over nineteen million people, a number equaling one-sixth of the total population of the United States. The density of population is somewhat less than two-thirds that of Japan. Of the total population 18,543,326 are Koreans; 424,740 are Japanese; and 47,480 are classified as "Foreign." The political divisions are provinces, of which there are 13; counties or districts, 214 in number; and *myen* or townships, 2503. Below the *myen* are group settlements or villages, of which there are 26,462, ranging in population from a half dozen families to several thousand persons.

The population is predominantly rural (approximately 17,000,000 rural; 2,000,000 urban). Over 80 per cent of the population are dependent on agriculture as a means of livelihood.

2. **Religions of Korea.** Other than Christianity the religions represented in Korea are Shamanism; Buddhism; Confucianism; Shintoism; and a cult of recent origin known as "The Heavenly Way." As compared with other countries of the Orient, one sees in Korea very few temples or shrines. None of the old religions may be said to be aggressive. Buddhism and, more particularly, Shamanism, a form of Animism, are deeply imbedded in the customs and superstitions of the masses of the people, but apart from that they can scarcely be said to be living religions. Confucianism has left its impress in a modified form of ancestor worship and in customs that deeply affect the family life. "The Heavenly Way" cult is aggressive and in some sections of the country has a numerous following. It is a curious blend of inherited religious beliefs, Christian or semi-Christian doctrines and customs, and political ambitions. Although almost universally described as naturally a religious people, the great mass of Koreans are today a people without a religion, having left behind their ancient faiths and having found nothing to take their place.

3. **Characteristics of the Korean people.** In physique the Koreans are larger in stature than the Japanese and somewhat smaller than the Chinese of the North. They are physically strong, with marked endur-

ance. Intellectually they are characterized by quickness of perception with a gift for ready and accurate acquisition of languages. The cast of mind is literary to a greater degree probably than that of the Chinese. As regards temperament Dr. Horace G. Underwood described them as being "not as phlegmatic as the Chinese nor as volatile as the Japanese. They are not as slavishly bound by superstition, not as devoted to their old religions, not as faithful, perhaps, to the traditions of the past, as the Chinese; nor as initiative and ambitious as the Japanese."

4. The Korean language. The language resembles in some particulars both the Chinese and the Japanese, while distinct from both. The alphabet has twenty-five letters. Many of the terms used are of Chinese derivation. The sentence and grammatical structure is similar to Japanese. Chinese ideographs are used in addition to the native script and this necessitates the mastery of thousands of these characters. Elementary education in reading and writing does not require a knowledge of these characters. The fact that Korea possesses one language intelligible to all her people makes the task of education much more simple than in some other countries of the Orient.

5. Growth of Christianity. Modern Christian missions in Korea began in 1884. There are now six evangelical denominations included within the Federal Council of Missions of Korea. Together these six Churches have 423 ordained pastors; 604 unordained helpers, and 528 Bible women. The communicant membership numbers 106,884. The churches have 4,800 Sunday schools with 220,000 members; 570 day schools with 42,000 pupils; and 25 hospitals treating in a single year 18,000 in-patients. The total membership of all Christian bodies, including Protestant, Roman and Greek Catholic, also Korean, Japanese, and Chinese organizations, is 361,141.

Growth may not be wholly indicated by statistics. Growth has its intensive as well as its extensive aspects. Within a generation the Christian religion has become deeply rooted in the hope and the faith, the loyalty and sacrifice, of vast numbers of the Korean people. A striking evidence of this is to be found in the sacrificial giving of church members. During the past five years the Korean Churches have contributed more than one million yen (five hundred thousand dollars) per year for the maintenance of the Christian program. The Pyengyang District, Methodist Episcopal Church, has twenty-five pastors, whose salaries range from eighteen to fifty dollars per month. Last year, in addition to paying all local and current expenses of the churches, the Korean membership paid ninety-three per cent of all pastoral support. The giving of the members averaged nine dollars each. The significance of this average is only realized when it is known that the average family income from all sources, of farm families, is estimated to be but 280 yen (\$140) per year. The District Superintendents' reports carry such statements as these: "On the Suwon District, when rice is prepared for the daily meal, a spoonful is taken from the amount intended for each person in the family and at the end of the week is brought to the church and delivered to the care of the stewards for the pastor's salary." Fasting bands wherein the rice or money for one meal per week is brought in by members have become common on the Pyengyang District.

The growth of Korean Church consciousness has been one of the outstanding developments of recent years. Nor is the influence of Christianity confined to those who are members of the churches. There is general agreement that the Christian religion has had an effect on the total life of Korea far greater than is indicated by the numerical strength of the Christian movement. Surely the Japanese government report is unprejudiced testimony. "There is scarcely a place in the provinces in which the influence of Christianity is not felt. . . . It goes without saying that the Christian propagation has done much for the enlightenment of the peninsula; and its attached works, such as educational and medical undertakings, have contributed greatly to its cultural development."

6. **Denominations represented.** The six denominations which comprise the Federal Council of Missions of Korea are: Methodist Episcopal Church; Methodist Episcopal Church, South; Presbyterian Church in the U. S. A.; Presbyterian Church in the U. S.; Australian Presbyterian Church; United Church of Canada. While each of the contributing Presbyterian Churches maintains a separate Mission organization there is in Korea but one Korean Presbyterian Church.

7. **Division of territory.** An agreement prevails among the denominations of the Federal Council as to division of territory. A few of the principal cities, including Seoul (the capital), Pyongyang, Wonsan, and one or two others are excepted. The Anglican Church, the Salvation Army, the Oriental Missionary Society (Holiness), and the Seventh Day Adventists are not parties to the agreement. "There are some inequalities and overlapping but in the main the situation is acceptable." "Even with the unwillingness of some groups to be bound by any agreement as to division there is very little competition; the field is barely touched."

8. **Life and work of the evangelical Churches.** a. *Remarkable growth of earlier years not being maintained.* The progress of the Churches was very slow in Korea during the first fifteen years. This period of slow growth was succeeded by a period of remarkably rapid expansion which reached its culmination in the decade 1905-15. The testimony of missionaries and Korean pastors is a unit to this effect. "The phenomenal growth of the earlier years is not being maintained." "While the church roll of baptized believers is holding its own, the list of 'new believers' becomes smaller and smaller." "The Church makes slow progress today. There has been a loss of morale. The number of probationers has decreased, and there has been only a slight gain in full members during the past several years." b. *The Churches firmly established.* To a degree that is true in few fields the Churches of Korea are of and by the Korean people. From an early date the Korean Christians, more particularly the Presbyterians, "have been encouraged to build their own churches, pay their own pastors, and in every way support their own work and in addition, so far as they are able, to aid in the further spread of the Church. The policy has not only tended to discourage adherence to Christianity for material profits, but has built up a strong Church with a conception of Christianity as their own, and not as an alien organization." c. *Attitudes and thought of the younger generation.* The younger generation of Christians are living in a different world than that of their

elders, and as a result they themselves are different. The anti-Christian movement of recent years in the Orient, the critical spirit, interest in and influences growing out of modern science, and the spread of learning, all together have had an effect which sharply differentiates the new generation from the older people. Many of the younger generation feel that the Church has not kept pace with the new learning. "Korea," they say, "has had new thoughts since 1919. The Church has had none." There has been a tendency in some quarters in the direction of studied censorship, of deliberately withholding information of current movements in theology, of scientific knowledge, and of social change, in the hope of protecting the church from disintegrating modern influences.

II. THE METHODIST CHURCHES IN KOREA

1. **The Methodist Episcopal Church.** There are 116 pastoral charges of the Methodist Episcopal Church; 500 societies; 542 Sunday schools; 2332 officers and teachers; 28,906 pupils. There are 443 annual Bible classes held with an average attendance of 13,193. Full members of the Church number 12,588; probationers, 4,954; baptized children, 5,123; other adherents 18,625; total adherents, 41,920. Number of missionaries: men, 22 (evangelistic, 8; educational, 8; medical, 5; others, 1); women, other than wives of missionaries, 50 (evangelistic, 15; educational, 22; medical, 12; others, 1); women, married, 21; total missionaries, 93. There is one Annual Conference with 71 Korean members in the effective relation and 21 probationers. The Conference has 13 Districts. Of the 13 District Superintendents, 7 are Koreans. There are 487 church buildings, with a valuation of 531,790 yen (265,895 dollars).

2. **The Methodist Episcopal Church, South.** There are 62 pastoral charges of the Methodist Episcopal Church, South; 358 societies; 303 Sunday schools; 935 officers and teachers; 10,265 pupils. Of the 303 Sunday schools, 149 are reported as Primary Sunday schools; 154 as Adult schools. There are 117 annual Bible classes with an average attendance of 3,358. Number of full members of this Church, 7,372; probationers, 1,259; seekers, 1,857; total adherents, 16,001. Number of missionaries: men, 11; unmarried women, 23; total 34. There is one Annual Conference with 45 ordained Korean preachers: licensed, 32; Bible women, 45; colporteurs, 11. The Conference has 6 Districts. Of the 6 Presiding Elders, 2 are Koreans. There are 251 permanent church buildings, and 75 temporary buildings with a valuation of 408,481 yen (204,240 dollars).

III. MODERN EDUCATION IN KOREA

1. **The old education.** Formerly, the old Chinese education prevailed in Korea. It was built around the central Confucian School in Seoul, where the yearly examinations were held. Almost every town or rural district had its Confucian scholars' club and shrine. The old system was finally discarded in 1896.

2. **Modern education under the Korean government.** The first modern school in Korea, according to Underwood, was "an English language school for interpreters" opened in 1883. By invitation of

the Emperor three young Americans, nominated by the American government, established a school in Seoul under royal auspices in 1886. From this beginning, against many obstacles, interest in the new education gradually developed. In 1895 "the first ordinance opening the way for public primary schools was promulgated" and under its provisions a number of schools were established. Some higher schools also were started, but they received scant support and growth was slow.

3. Education under Mission auspices. In the meantime Christian missionaries had actively engaged in establishing and maintaining schools. The first girls' school founded in Korea was started by a Methodist missionary, Mrs. M. F. Scranton, in January, 1886—a beginning from which has grown Ewha Haktang. Later in the same year the Rev. H. G. Appenzeller, another Methodist missionary, opened a school for boys from which has grown the Pai Chai Higher Common School. Also in the same year the Rev. H. G. Underwood of the Presbyterian Mission founded an orphanage and boys' school. From these beginnings missionary education has grown until in 1926 the six major Protestant groups reported 767 Common Schools (elementary schools, six grades) with 37,767 pupils; 313 sub-standard elementary schools (Kulpangs or Sohtangs) with 12,923 pupils; and 48 secondary schools with 5,107 pupils. "These schools represent an investment in land, buildings, and equipment of about \$10,000,000; they employ the time of between two and three hundred missionary educational workers, and about 2,500 Korean and Japanese teachers, and have annual budgets totaling half a million dollars."

4. Education under the rule of Japan. The establishment of Japanese rule gave a marked impetus to education. The objectives announced early in the new regime included the raising of school standards to those of Japan; provision of higher common schools for each province; provision of at least one common school for every three village districts; founding of a University and an adequate number of normal schools. In carrying out this purpose progress has been made to the point where there are now in existence for Koreans approximately 1,000 Common Schools; 14 Higher Common Schools; 14 Normal Schools; and a University of five Colleges (Medicine; Technology; Agriculture and Dendrology; Law; and Commerce). In addition, there are a considerable number of special schools—elementary agricultural, industrial, and other vocational schools. Common Schools under government auspices in 1923 enrolled 306,636 pupils; Higher Common Schools, 4,912.

5. Present educational situation. a. *School facilities still far from adequate.* Including every type of school—even the old-style Chinese school of which many still exist—the number of schools is altogether inadequate. The school population is roughly estimated as 4,000,000, of whom less than 1,000,000 are in any kind of school. "The educational task in Korea is but begun," says Underwood. "There is hardly a mission school," says Fisher, "which is not forced by the number of applicants to admit its students by competitive examinations, and many schools reject more students than they admit." The Chung Eui Higher Common School, Pyengyang, had applications for admission from 220 girls in 1928, of whom only 125 could be accepted. So also with other schools. b. *Pri-*

many objectives clearly and definitely stated. First of all, the government schools aim to make loyal citizens of the Japanese empire. The government has adopted education as the quickest and most effective method of making Korea a consciously integral part of the Japanese empire. The Japanese language is compulsory in all schools; so, also, Japanese history with emphasis upon Japanese heroes. There is a more or less marked militaristic element. c. *Moral influence of the schools, in general, good.* The negative element consists chiefly in the personal influence of male teachers who are intemperate and immoral in their private lives. A course in ethics is included as a part of the curriculum. d. *Educational standard high, and being constantly improved.* Requirements are exact and rigid. They include provisions concerning buildings and equipment, curriculum, salaries, and training of teachers. The German influence in method and technique is strong. The modern tendency in American education in the direction of "freedom," "projects," "pupil-initiated activities," and "development of personality" is slightly, if at all, in evidence. e. *Popular indifference toward technical training.* In the former days the tradition was strong that manual labor of any kind is beneath the dignity of the scholar. The influence of this tradition has come over to the new day and affects popular attitude toward industrial and agricultural education and training in the manual arts. The educated man, under the old regime, was considered to be entitled to a public position. This, also, continues to affect the popular attitude. f. *Negative attitude in the State schools toward the Christian religion strongly felt.* Many Japanese teachers not only speak against Christianity, but in some cases forbid their pupils to attend Christian Sunday schools. There seems to be among many Japanese teachers a strongly ingrained feeling that the growth of the Christian religion will militate against the Japanese rule in Korea. g. *The official government attitude toward Christian schools friendly.* This has not always been the case. In the early years of Japanese rule, official statements looked toward the elimination of all private schools, particularly elementary schools. Since 1920, the attitude has been different. Requirements are rigid and, for some mission schools, have been difficult to meet, but this in itself has been a wholesome tendency. Most missionaries believe that the permanent tenure of mission schools of high grade is assured.

IV. RELIGIOUS EDUCATION AS AFFECTED BY ECONOMIC CONDITIONS

1. **Low economic level.** The economic average in Korea is below the level of wholesome living. Destitution is widespread. Many of the people are in acute need. The very poor are increasing in number. Even more significant is the fact that the ordinary family income is not sufficient to provide the food, clothing, shelter, and fuel required for health and a reasonable degree of comfort. A significant fact in this connection is that seventy-five per cent of the farmers are tenants and that they till, on the average, only three acres of land each. Poverty, of course, is not a new condition in Korea. Always it has been widespread. But with the rapid increase of population the problem of subsistence has become increasingly serious.

2. **Effect upon religious education.** The economic situation directly affects religious education. a. *Child labor increasing.* Child labor, an ancient evil, is increasing in Korea and economic conditions tend to accentuate it. b. *Children kept out of school by the necessity of labor.* Large numbers of children are deprived of all school privileges. The school enrollment in many communities is gradually decreasing despite increasing facilities for education. c. *Children kept out of school by the inability of their parents to pay school fees.* There are no free schools in Korea. All children must pay tuition, and although the rate, which varies, is low, it is more than many parents can pay. d. *Through illiteracy or extremely limited education many children deprived of religious education.* Inability to read keeps many children from Sunday schools, and deficient education limits the ability of many others to receive the religious instruction offered.

V. THE HOME AND RELIGIOUS EDUCATION

1. **Lack of understanding of, and sympathy with children.** There seems to be somewhat general agreement among evangelical leaders in Korea that most Korean parents, even Christians, are lacking both in understanding of children and in sympathy with children. "Perhaps the most serious problem of custom and conduct affecting the moral and religious lives of children is lack of realization of the value of the child. Everything is organized for adults." "Ignorance prevails concerning methods of training children, both among the women and the men." "As a rule, parents do not enter sympathetically into the problems of children."

2. **Religious home atmosphere in Christian homes.** The distinction between Christians and non-Christians is more sharply defined than in America. a. *The average Christian family observes worship in the home.* The form varies. The Oriental custom of the sexes eating separately and to a great extent individually is a factor affecting the situation. Perhaps one-fourth or even one-third of all Christian families maintain family group worship either morning or evening. Some say the proportion is much less. When observed this usually consists of Scripture reading, the singing of one or more hymns and prayer. "In not many cases do the children participate." Grace before meals either individually and in silence; or vocally, in cases where the family are together, the father offering thanks, is the most common form.

3. **Problems of custom and conduct affecting homes of church members.** a. *Very little privacy possible in the Korean house.* "There are no private sleeping quarters." The need for a greater degree of privacy is emphasized by many. b. *Intemperance in drink distressingly prevalent.* Even some teachers in Christian schools not only are not teetotalers but drink to excess. c. *Unchastity among men a problem.* Unchastity is apparently increasing among the general population, a tendency fostered by the Japanese attitude and custom of licensing houses of prostitution.

4. **Discipline in the family lax.** Scolding and threatening are prevalent, and the evil effect is heightened by failure to carry out the threats. "Generally, discipline in the family is lacking." "I am sorry to say that harsh rebuke and scolding are too often used." There is some corporal

punishment which usually takes the form of spanking or beating the legs of children. "Some parents do not punish at all."

5. **Social and cultural practices in Christian homes.** "Cultural practices are conspicuous only by their absence." "There is very little in the way of social and cultural practices in average Korean homes." The most common is conversation. "The long winter evenings are spent in conversation in the main guest room." "Recreation of any kind, and music, are rare. Reading also is infrequent." There is some story-telling. "Many mothers tell folk-lore stories to their children."

6. **Cooperation with the Church in the religious education of children.** a. *Little systematic cooperation.* The primary reason for this is that the local churches have no systematic program in which they ask or expect home cooperation. Cooperation might be readily secured in many cases if asked. Cooperation takes the form, almost solely, of sending children to Sunday schools and, where they exist, to Christian day schools. In every instance in which inquiry concerning home cooperation was answered, sending the children to church and Sunday school was mentioned, and in almost every instance this was named as the only form of cooperation.

7. **Need of increased emphasis on religious education in the home.** It must be apparent on the basis of the foregoing statements that home religious education has been a neglected emphasis. a. *Definite program required.* Simple, systematic plans of religious education in the home should be provided. In Korea as in many other lands where the Christian religion has not been long propagated parents do not know what to do. The Church should be the guide, the counsellor, the teacher. b. *Courses for reading and study.* Reading materials and simple courses for parents should be provided. Pamphlets are needed on the moral and religious training of children. Brief study courses might be used in various already existing groups of parents. c. *Materials for use in home worship.* Devotional literature is almost entirely lacking. Materials are required both for adults, and for use with children.

VI. THE METHODIST CHURCHES AND RELIGIOUS EDUCATION

1. **The place of religious education in missionary objectives.** Religious education in the past cannot be said to have been central in missionary objectives in Korea. The great dominant objective was that of saving the lost and the method by which the objective was to be accomplished, evangelism. Direct evangelistic effort occupied the major part of the time and energy of a large proportion of the missionaries, and the main emphasis in the training of converts was upon preparing them to go forth as evangelists in their own and neighboring communities. The difficult conditions under which the early missionaries labored in presenting the Christian religion to people wholly unacquainted with its principles and ideals compelled the recognition that instruction was absolutely essential in any effective process of evangelization. It is a tribute to the discernment of the pioneers, and their readiness to make adjustments to new situations, that they so quickly turned attention to the opening of schools.

2. **Pastors and religious education.** a. *Prevailing conception of religious education.* In popular thought today, both of pastors and lay leaders, religious education is defined objectively rather than functionally; in terms of organizations and processes rather than in terms of results to be accomplished in experience, conduct, and character. "Religious education is considered to be Sunday school work and work among the young people." "Religious education is defined as knowledge of the Bible, and the rules and regulations of the Church." "To the many religious education means Bible study and Sunday school work. b. *In thought and plans worship not commonly connected with religious education.* The two are not usually associated. Worship is considered a thing apart from religious education. Pastors and Sunday school superintendents give little attention to worship as a part of the Sunday school session. No provision is made for training in worship. "Our local churches place practically no emphasis upon worship as a part of the program of religious education." "If you ask me what emphasis pastors place upon worship as a means of religious education I should say 'None'." c. *Little recognition given to children and young people in connection with the public services.* "The chief attention given children is telling them to keep quiet. A few children's sermons are preached. Some special attention is given children on Children's Day and Christmas." "Practically no attention is given to children in connection with the public services." "The Church . . . is failing to give the youth of today much of a voice in the conduct even of the Sunday school and the young people's societies. 'The democracy that is preached by the Church is denied the young by the old in the actual conduct of the work'."¹

3. **Local church programs.** a. *Few local churches with a definitely formulated program.* For the most part the churches follow a traditional routine. "Preaching services on Sunday, evangelistic meetings, Sunday school, and occasional sessions of Bible classes constitute the usual program." "Not much is planned except regular services on Sunday, Sunday school, and Bible study conferences." b. *Revival and evangelistic campaigns strongly emphasized.* "The churches place stress on revival and evangelistic campaigns. Next to these the Sunday services and the Bible classes." The Presbyterian churches have emphasized Bible study more strongly than the Methodist churches. "The prevailing order is: among Presbyterians, Bible study and active evangelism; among Methodists, active evangelism, some Bible study, and some social work." c. *Recreation for children and young people almost wholly lacking.* The need for play for children and recreation for young people is not generally realized. An attitude of opposition is rather widely prevalent, although school athletics are increasing in extent and popularity. "There is almost no provision made for recreation except in a few churches. A beginning has been made by these few churches in kindergartens, club rooms, and play-ground apparatus." "Christian life in Korea is very dry—no recreation at all for Christians." "Ordinarily the church offers little recreation. We have a games' room at our Institutional Church in Songdo but this is very exceptional." "Practically no provision is made for play for children

¹ Rural Korea. A Preliminary Survey, by E. deS. Brunner, p. 56.

except where there is a kindergarten or day school." d. *Certain other important emphases in church thought and life quite generally overlooked.* Missionaries have been giving increased emphasis to social service in recent years, and some significant projects are being carried out, but in general very little attention has been given by the Churches to economic problems or to practical social service other than medical work in connection with Mission hospitals. In fact the social emphasis in the Christian religion was very largely overlooked in the earlier stages of the Christian movement in Korea. Religious teaching has been predominantly otherworldly. In some quarters there has been a strong emphasis on the Second Coming, and native Christians instead of being prepared to better their condition have been led to place their reliance on divine deliverance. Increasingly, however, our Methodist leaders are interested in the social interpretation and application of the Gospel.

4. **Content of religious education.** a. *Religious education strongly Bible-centered.* In the thought of many of the leaders, both missionaries and Koreans, religious education is Bible teaching. Some would say *only* Bible teaching. The concept of a comprehensive curriculum of religious education making provision for full rounded personality development is not commonly held. b. *A prevailing tendency toward literalistic interpretation of the Bible.* This has been more marked in some other groups than among the Methodists, but has strongly influenced Bible-class teaching in all the Churches. The Epworth League has exerted an influence toward openmindedness and breadth of view. Free discussion has been encouraged in the meetings, and the topics discussed have included important modern problems. c. *Creative social ideals lacking.* Religious education has not made the constructive contribution toward the improvement of economic and social conditions that it should have made. e. *Religious teaching needs to be more strongly infused with Christian moral and social principles.* The moral content of religion has not been strongly emphasized in much popular teaching. "Constant and patient emphasis is needed on the moral implications of Christianity." "Young people's and adult classes should be encouraged to attack definite moral and social problems, and plan activities with the direct aim of solving them."

5. **Method in religious education.** a. *Wide variation in practice.* Owing to the wide range of training and lack of training in religious education among missionaries clearly defined ideas of what constitutes effective method in religious education are not as general as might be desired and a wide variation of practice prevails. With the approval of the respective missionaries in charge, one Bible woman may be found using the most approved kindergarten practice and another spending her time drilling in the catechism little waifs gathered from the streets. b. *Tendency to carry over American methods unchanged.* There has been practically no experimentation to determine what types of method and program appeal most strongly to the Korean people. The assumption has been general that what succeeds in America will be equally successful in Korea. c. *In a few exceptional instances newer emphases being tried.* Some churches are doing a little with religious dramatics. In the Woman's Seminary one teacher has written several Korean pageants, and these have been tried by a number of local churches.

VII. RELIGIOUS EDUCATION IN METHODIST DAY AND BOARDING SCHOOLS

1. List of Schools.

a. Kindergartens.

Methodist Episcopal Church: 50; teachers, 99; pupils, 2,242.

Methodist Episcopal Church, South: 30; pupils, 1,291.

Some of the Kindergartens are conducted in connection with higher schools as Kindergarten Departments. The large majority are maintained by local churches. "The Kindergartens on the Pyengyang District are made possible by the sacrificial service and giving of the Korean Christians. Many of the best teachers are local boys and girls who, having been trained in our higher schools, have returned to their home towns to give themselves to Christian work on salaries that make it possible for the Kindergartens to carry on." "About half the circuits of the Yengbyen District maintain either Kindergartens or common schools or both."

b. Night Schools.

Methodist Episcopal Church: A considerable number of Night Schools are held in connection with local churches. Statistics are not available. "Night schools are held in various churches on the Wonju and Kangneung Districts to teach reading, elementary arithmetic, and Bible to girls and young women who have not had an opportunity to attend school. Last year approximately 600 girls and young women attended these classes."

Methodist Episcopal Church, South: Night Schools, 36; students enrolled 1,337.

c. Common Schools.

(Note: The Japanese government system prescribes a six-year elementary school course. To receive government recognition an elementary school must offer a six-year course. The official government name for the recognized school is "Common School." In ordinary parlance and in church reports the terms "Common School" and "Primary School" both are used. Not all mission schools are government recognized schools. Some schools offer only a three, four, or five-year course. Schools of a very elementary type are called "Kulpang" or "Sohtang.")

Methodist Episcopal Church: Boys' Common Schools, 56; teachers, 171; pupils enrolled, 5,904. Girls' Common Schools, 44; teachers, 150; pupils enrolled, 3,963.

Most of these schools "are controlled and directed by the local churches with which they are connected." Some are wholly self-supporting, a small tuition fee being charged. Others are supported by special gifts and by appropriations of the W. F. M. S. One of the best and most widely known is the Kwang Sung Common School, entirely self-supporting, with 860 pupils and an annual budget of \$7,000. "The 18 Primary Schools outside of Pyengyang, scattered over two large Districts, get very little supervision. The W. F. M. S. contributes from 5

to 25 yen a month for their support, the other expenses being borne by the parents, the local churches and the communities. They vary in size from 35 pupils to 250." "Our Church has only 3 Primary Schools for boys in Seoul, all of which are carried on without Mission aid. There are 11 Primary Schools for girls, all affiliated with Ewha Haktang and under control of the W. F. M. S."

Methodist Episcopal Church, South: Girls' Common Schools, 10; pupils enrolled, 1,601. Boys' Kulpangs, 52; pupils enrolled, 1,920. Girls' Kulpangs, 44; pupils enrolled, 1,140.

From the beginning of the work of the Methodist Episcopal Church, South, special emphasis has been placed upon education. "Elementary schools have been pushed into as many towns and villages as possible. . . . The percentage of the total funds of the Mission used in education as compared with other forms of work is greater than in the other Missions."

d. *Higher Common Schools.*

(Note: The government system prescribes a five-year secondary school course. The official government name for the recognized secondary school is "Higher Common School." Commonly in missionary literature the term "High School" is used. Not all mission schools are government recognized schools. Some offer a three—some a four-year course.)

Methodist Episcopal Church:

- (a) Pai Chai (Boys), Seoul. Enrollment, 800.
- (b) Kwang Sung (Boys), Pyengyang. Enrollment, 528.
- (c) Yeung Myung (Eternal Brightness), (Boys), Kongju.
- (d) Soong Duk (Boys). Yengbyen. Enrollment, 110.
- (e) Ewha (Girls), Seoul. Enrollment, 225.
- (f) Chung Eui (Girls), Pyengyang. Enrollment, 320.
- (g) Young Myung (Girls), Kongju. Enrollment, 31.
- (h) Soong Duk (Girls), Yengbyen. Enrollment, 44.

Methodist Episcopal Church, South:

- (a) Songdo (Boys), Songdo. Enrollment, 320.
- (b) Lucy Cunningham Girls' School, Wonsan. Enrollment, 145.
- (c) Carolina Institute (Girls), Seoul. Enrollment, 187.
- (d) Holston Institute (Girls), Songdo. Enrollment, 260. (The Mary Helm School is the Industrial Department of Holston Institute. Is for women. Enrollment, 68.)

(e) Lambuth Institute, Wonsan. A night school. Largely an evangelistic agency.

e. *Colleges.*

(a) *Ewha Haktang, Seoul (Woman's College).* Includes a group of schools—Kindergarten, Common School, Higher Common School, Kindergarten Normal School, and Ewha College. Enrollment, Kindergarten Normal, 43; Ewha College, 100. Total enrollment in all departments, 800. College work was begun in 1910; first class graduated, 1914, 3 graduates. In 1925 Ewha College was registered as the first "Senmon Gakko" College for young women in Korea. Ewha is now a union college of the Methodist Episcopal, Methodist Episcopal, South, and United Church of Canada Churches.

(b) *Chosen Christian College, Seoul.* Under the auspices of the Presbyterian, U. S. A.; United Church of Canada, Methodist Episcopal, and Methodist Episcopal, South, Missions. Formally organized in 1915. Charter as "Senmon Gakko" was granted in 1917. Under this charter the college received the right to conduct six departments—Literary, Commercial, Agricultural, Biblical, Mathematics and Physics, and Chemistry. Article II. of the Charter states: "The object of this charter shall be to establish and maintain this college in accordance with Christian principles." Article VI. provides that "the managers, officers, members of the faculties, and all the instructors must be believers in and followers of the doctrines contained in the Christian Bible." Underwood says: "The Government General has ruled that inasmuch as the Senmon Gakko is a branch of the educational system rather than a part of the direct line leading to the University religion may be included in the curricula. . . . The ruling was a kindly device by which the administration did a great and much desired favor to Christian education and at the same time maintained the form of keeping its own laws. . . . It is now a recognized college under the new system, equal to similar Senmon Gakko in Japan proper and enjoying full religious liberty for any and all religious exercises and instruction." "All of the students have Bible study as a required subject. . . . Of the present student body about 85 per cent are professing Christians, while of the 166 graduates 98 per cent are Christians." The college has an enrollment of approximately three hundred students. The faculty consists of forty persons, of whom 28 are Koreans; 5, Japanese; 7, missionaries.

(c) *Severence Union Medical College.* A union institution. Graduated its first class in 1908. In 1923 received full recognition "as the equal of the government college and the consequent exemption of its graduates from government examinations." The college has an excellent location in the heart of the capital, Seoul, and an able faculty of Korean, Japanese, and missionary professors and assistants.

2. Government regulations affecting the teaching of religion. Four classes of private schools are now listed by the Japanese government in Korea, as follows: (1) "Common," and "Higher Common" schools. These are "registered" or "recognized" by the government as having the right to use the names "Common" and "Higher Common" schools. (2) Schools not "registered," but "designated" as equal to Common or Higher Common standards. (3) Schools other than the above for which no fixed curriculum is provided. The government listing is "Various Private Schools." Such schools have no official standing. (4) "Sohtang," village schools, usually one-room, one-teacher schools, and also without official standing. If conducted by Korean teachers they are very much of the old, traditional type, devoting most of their attention to the Chinese classics. If run under missionary direction they are more modern in character, but very elementary, with extremely limited equipment.

In 1915 the Government General prohibited the teaching of religion in schools. This prohibition still stands for "Common" and "Higher Common" (registered or recognized schools). These schools may not

include religion as a required subject or as a part of the regular curriculum, but may give it outside of school hours in a building set aside for the purpose. As applied in practice this regulation does not seriously interfere with religious education, except as it affects the attitude of the students toward courses for which they receive no academic credit.

In 1923, as a kindly concession to Mission schools, the Government General ruled that schools which include religion as a required subject, after full inspection by educational authorities, may be classified as "designated" equal to "Common" or "Higher Common" school standards.

3. *Prevailing situation.* a. *Teaching schedule.* The number of hours devoted to the teaching of the Bible and religion varies widely. In the Common Schools, as a rule, two or three periods a week are given to religious teaching. In the Higher Common Schools the range is all the way from one to five periods a week. Yengbyen Boys' School reports one hour per week; Pai Chai, one hour; Songdo, two hours; Ewha, three to five periods; Pyengyang Girls' School, five periods. b. *Teaching personnel.* It seems to be generally agreed that religious education in the schools has suffered from the fact of not being a part of the required curriculum. Government specifications extend to qualifications of teachers of regular curriculum subjects, but there are no requirements applying to teachers of religion. "Some schools have no regular teachers of religious courses. In some cases, teachers of other subjects, without special qualification for Bible teaching, are asked to teach Bible. As it is an 'extra' they have no time to prepare. Sometimes, if no one else is available, a local pastor is brought in to fill the gap."

c. *Teaching materials.* Practically no teaching materials are available for the teaching of religion, other than the Bible text. In a few cases the scanty Sunday school lesson materials are used in day schools. An outline for teachers, covering six years of Bible Study, by Helen Kim, has been mimeographed. It centers in information and a study of Christian virtues, such as honesty, purity, diligence, etc. Some details on materials used include: *Common Schools*—Seoul, Helen Kim's outline; Pyengyang, only the Bible; Songdo, mimeographed materials. *Higher Common Schools*—Pai Chai, a course on great men of the Old Testament and New Testament; Songdo, Life of Christ and other courses using the Bible. Pyengyang, Boys' School, only the Bible; Pyengyang, Girls' School, only the Bible; Kongju, only the Bible; Wonsan, the Bible text, first two years, Genesis to Kings, the last two years, the New Testament historical background with emphasis on the eighth century prophets, and New Testament courses on the Life of Christ and the Life of Paul; in the third and fourth years courses in comparative religions, the philosophy of religion, and in religious education in which the girls are encouraged to do some original work, particularly in writing Bible dramas and pageants. Chosen Christian College, two hours a week for four years, introduction to religion, the life of Christ, Christian ethics, Acts and Epistles, Old Testament History, Psalms and prophets, philosophy of religion. English text-books are used in most of the courses.

d. *The teaching process.* The prevailing concept of the teaching process is that of *formal class instruction, information centered*. "In practically all of our schools we are constantly 'pouring in' without giving any chance for expression. There should be a recognition of education through activity and of the project principle." There seems to be a rather general opinion that the Bible courses from the standpoint of content and teaching technique are the most poorly taught courses of the curriculum. One student, describing the procedure of his teacher, said: "The teacher comes in with a Bible in his hand, reads a few verses, and then talks whatever comes into his head."

There is, however, a growing appreciation of the importance of self-initiated pupil activities as means of religious education. (a) Chapel exercises are increasingly considered important as offering opportunity for education in religion and training in worship. As yet there is little provision for participation by pupils either in planning the programs of chapel exercises or in the exercises themselves. Chapel is *by* the teachers *for* the pupils; not *of* the teachers and pupils, *by* the pupils and teachers, *for* the pupils. There are some exceptions. Ewha, for example, has a chapel committee with a student representative, and twice a week students have charge of the chapel exercises. (b) Forms of activity other than school courses and chapel exercises, offering opportunity for education in religion, include student Y. M. C. A. meetings; the holding of evangelistic meetings, missionary meetings, class prayer meetings, and group meetings for prayer; Sunday school teacher training classes; and conducting Daily Vacation Bible Schools. The students of Pai Chai are conducting regularly three Sunday schools. The students of Kongju Boys' School have organized and are maintaining twelve Sunday schools. Students of the school have conducted as many as twenty Daily Vacation Bible Schools, enrolling two thousand pupils, in a single summer.

4. **Student attitudes.** The prevailing attitude of students at present toward the courses in religion and the Bible is not all that is to be desired, either in the boys' or the girls' schools. This judgment was expressed, without difference of opinion, in the religious education conference. Christian students who were interviewed expressed the same opinion. A typical statement, (Higher Common School student), summarized, is this: "There is not much interest in the Bible course. We have no books to study. There's not much to it. No series of courses consecutively for the five years. The attitude of the students is about like this—there's no credit given and it's not very interesting, so what's the use."

5. **Results attained.** There is deep interest in the Christian schools and enthusiasm for the schools among the Korean people. This is shown not only in the statements of individuals, but also in the remarkable support of the schools by local constituencies. a. *Church membership.* A large proportion of the students become Christians and unite with the Church. Four-fifths of the members of the 1928 graduating class of Kwang Sung Higher Common School, Pyengyang, are Christians. "Of 320 pupils of Chung Eui Girls' School, Pyengyang, all but 34 are professing Christians." "Of the entering classes of Yengbyen Boys'

High School, about one-half are Christians; of the graduating classes, 80 per cent." b. *Training of leaders for the churches.* There can be no doubt that our schools have rendered a valuable service in this particular. The schools have trained and are training most of the leadership we have in our churches. Almost all seminary students are mission school graduates. Most of the teachers in the mission schools and in the Sunday schools have come out of the schools. Nevertheless, there is an increasing problem: "Not enough students are giving themselves to church work. An increasing number are going abroad for study (Japan and the United States) and when they return they find salaries of teachers more attractive. The economic factor is becoming increasingly serious. It is necessary for us to find means of encouraging young people to go into the ministry."

6. **Some evident needs of the schools.** The outstanding needs of our schools from the standpoint of effectiveness in teaching the Christian religion are: a. *Strengthened personnel.* The Common Schools need teachers who are specialists in elementary religious education. There is great need that every school should have one such Korean teacher. A thoroughly trained supervisor of elementary religious education also is required. The Higher Common Schools require teachers of religion who in personality, training, and teaching ability will command respect; their salary should be equal to that of the best Korean teachers. The importance of this cannot be overstressed. There is a developing conscience on the matter among the Korean leaders. Witness such statements as these: "The annual conference has been asked to send better trained men to the schools as student pastors and Bible teachers, but not much attention has been given to it." "One of our hardest problems is to find teachers of broad knowledge. The students say that the teacher knows only the Bible." b. *Improved curricula.* Teaching materials for use in the schools, both Common Schools (Primary) and Higher Common (Secondary) are a necessity if they are to fulfill the purpose for which they were established as schools of the Christian religion. This judgment is shared by our most discerning and earnest leaders on the field. One says: "We are without excuse in not having courses and text-books for the teaching of religion. We have managed to provide buildings and teachers. A literature for the teaching of religion is no less necessary." Another says: "We are in great danger of losing sight of our distinctive purpose in our mission schools. We can scarcely say today honestly that our schools are devoting themselves primarily to developing Christian personalities. We must have a Christian teaching literature and well prepared religious teachers who are as well paid as any other teachers." The character of the courses required is discussed in a later section of this report. (See Section XIV, Curricula for the Teaching of Religion). c. *More fully Christian content.* As regards content of teaching materials it should be more distinctively and fully Christian. There has been in Korea a disproportionate emphasis upon the Old Testament and upon chronological Bible study. In some quarters, also, there has been an undue emphasis upon the letter rather than upon the spirit. Christian teaching has not availed entirely to displace old, traditional Korean

beliefs. For example, some belief in demon possession persists among the Korean Christians and this appears in some cases to be shared by missionaries. "Kim Chaksil, when reporting her work, said, 'Never have there been so many sick; so many demon possessed. . . . Claiming the promises as I walked the lonely roads and as I visited in the homes He gave His blessing until it seemed that I only needed to lay my hands on the sick and my prayers were answered; to command the demons and they came forth; to speak to the sorrowing and they were comforted, and because the power of God has been manifested in our midst there have been many additions to the church.'" (Woman's Conference Minutes, 1928, page 72.) d. *Increased time.* The tendency to allow required subjects to monopolize the total time of pupils should be steadily resisted. Without such resistance the teaching and study of religion as a conscious, purposed, and principal element will be crowded out. In registered Higher Common Schools the government prescribed schedule is thirty-two hours a week. Of these, three are athletics. For the third year, for example, this means fourteen separate subjects. Grouping allied subjects the main heads are: English, Japanese, Chinese, Algebra and Geometry, Physics, Chemistry, Botany, Physiology, Geography, History, Morals, Drawing, and Athletics. This shows how crowded is the schedule. In Ewha the schedule, including Bible Study, is thirty-nine hours a week. In answer to the question: What is the maximum number of hours per week within the schedule that could be made available for the teaching of religion? three principals replied as follows: "For the Higher Common School not more than six hours, including Saturday." "For the Primary School, one or two. For the Higher Common School, one." "Three to five in the Primary; two or three in the Secondary."

VIII. RELIGIOUS EDUCATION IN LEADERSHIP TRAINING SCHOOLS (THEOLOGICAL SCHOOLS AND BIBLE TRAINING SCHOOLS)

1. List of Schools.

a. *Union Theological Seminary.* The Seminary was founded in 1910 by the two Methodist Missions. Each Mission supplies two missionaries on full time as professors and in addition designates others for part-time service. There are four Korean professors. Graduation from Higher Common School is a pre-requisite for admission. Beginning this year (1928-29) the degree course is four years. More than two hundred have been graduated. Courses in religious education, all required courses, include: educational psychology, child psychology, methods of teaching, organization and administration, supervision, history of religious education, story telling, problems of youth in Korea.

b. *Women's Bible Training School, Seoul.* This is a union school of the two Methodist Churches. It has ten teachers, full-time and part-time, of whom seven are missionaries and three are Koreans. Pre-requisite for admission is graduation from Higher Common School. The course is three years. "This is the only advanced school for women church workers in Korea. The aim is to train not only Bible women, but also Bible teachers and other church workers." Courses in religious education include elementary educational psychology, principles of

teaching, child study, the church school. In addition to the regular course a four-year course is offered, open to graduates of Common Schools. Enrollment, regular course, 16; others, 44.

c. *Pyengyang Woman's Bible Training School*. This is a school under the auspices of the Methodist Episcopal Church. The course is three years. Students in 1928 numbered 80. "This school is filling a very great need as the center of the women's evangelistic work of the district. . . . Already the majority of the twenty-three Bible women are graduates of the training school."

d. *Women's Preparatory School, Wonju*. A school of the Methodist Episcopal Church, an elementary training school. "In order to secure capable local people to fill positions and do the work of the Church this preparatory school has been established. It prepares women to work, and to enter higher schools at Seoul or other large cities, who otherwise would be unable to enter."

2. **Teaching procedure.** The prevailing type of teaching procedure in the training schools is similar to that of training schools in the United States. The curriculum is subject centered. Limited provision is made for observation, experimentation, and practice under supervision. "Students of the Women's Bible Training School, Seoul, go out every Sunday to churches in the city and nearby places, teaching in Sunday schools and leading children's meetings. They teach about four hundred children every Sunday. Aside from the work they do in the churches, some of the students go every afternoon to teach unfortunate children in the extension work carried on at the Social Evangelistic Center. Every night some go to the Central Mission maintained by the Southern Methodist Church." The students of this school are required to do one year of field work as Bible women and pastors' assistants before graduation. Of the eight students sent out in the spring of 1928 for their year of practice work "some taught in schools and kindergartens and others did regular Bible women's work."

3. **Relating the schools to different types of communities.** Korea has socio-economic problems, as has been stated in preceding sections of this report, of the most serious nature. An essential part of a training course for Christian service would seem to involve relating the school intimately to social and economic conditions and needs of different types of communities for experimentation and practice in solving acute problems. Very little as yet has been attempted in this direction although some recognition of need for it exists. The requirement of a year of field work of the Women's Bible Training School offers an excellent opportunity for this.

IX. DORMITORIES OR HOSTELS IN STUDENT CENTERS

1. **Existing dormitories.** Practically nothing has been done in establishing and maintaining dormitories or hostels, in proximity to government schools, by any of the Missions other than the Roman Catholic Church and the English Church Mission. "The English Church Mission carries on a very useful and interesting work in its student hostels, the idea being to utilize as far as possible the educational facilities provided by the government, while at the same time caring for and supervising

the moral and religious life of students who are away from home and often in the midst of temptations."

2. Significant opportunity. The need for hostels is one that should no longer be neglected. Underwood estimates that not less than one hundred additional hostels are required to care adequately for students attending government schools. A considerable proportion of these students are Christian boys and girls who are at present thrown into environments in which it is extremely difficult for them to maintain their Christian moral ideals and religious habits. As years go on government schools will increase both in number and in size. The need, therefore, is not a temporary one; it is permanent, and one that will become increasingly important.

X. RELIGIOUS EDUCATION IN SUNDAY SCHOOLS

Methodist Episcopal: Number of Sunday schools, 1928, 442; number of officers and teachers, 2,180; number of pupils, 26,910; total, officers, teachers, and pupils, 29,090.

Methodist Episcopal, South: Number of Sunday schools, 1928, 303; number of officers and teachers, 935; number of pupils, 10,265; total, officers, teachers, and pupils, 11,200.

1. Growth of Sunday schools. There has been little, if any, growth in number of Sunday schools and in membership, in the Methodist Churches of Korea during the last ten years. The available statistics do not have a high degree of reliability and too much reliance must not be placed upon them. They seem to indicate that the number of Sunday schools has remained practically stationary while the total membership has slightly declined. Some districts have shown a marked increase; others a decided loss. A complicating factor in forming a dependable judgment is found in the fact that formerly, in the Methodist Episcopal Church, Children's Sunday schools and Adult Sunday schools were separately reported, a custom which no longer prevails. In the Methodist Church, South, statistics, they are still separately reported. Excluding Manchuria, where work has been carried on for less than a decade, in 1918 the Methodist Episcopal Church reported a total of 511 Children's and Adult Sunday schools with a total enrollment of 29,973; in 1923, 559 Children's and Adult Sunday schools with an enrollment of 32,493; in 1928, 427 Sunday schools with an enrollment of 28,067. a. *Part of larger fact.* The implication of cessation of increase in number of Sunday schools in Korea should be frankly faced. It is a phase of the general situation—the evangelical Churches in Korea have begun work in very few new centers during the last ten years. The aggressive offensive movement of earlier years has given way to an effort to hold and develop ground previously occupied. Missionary personnel has steadily decreased and the time and effort of the diminished number of missionaries have been required to maintain existing institutions and programs. b. *Evangelistic, missionary zeal of many Korean Christians diminished.* The Korean Christian movement has been unique in its emphasis upon individual personal work and evangelistic work by Korean converts among their neighbors. In addition to this work in their home communities Korean Christians established Christianity in

many distant communities that had never been visited by missionaries. Without question, the high tide of this spirit of evangelism has receded. It has given place to a widely prevalent spirit of discouragement. (See page 3.) There are some exceptions. One notable exception was an evangelistic enterprise carried forward in the Methodist Episcopal Church, South, approximately five years ago that was remarkably successful. c. *Intensive effort considered more important.* Among many of the leaders, both Koreans and missionaries, the conviction has been gaining ground that intensive effort is more important at present than extension. It is felt that the existing churches and Sunday schools need to be strengthened and vitalized, and their programs related more definitely and helpfully to the needs of local communities. There is no sufficient reason, however, why an emphasis on extension should not accompany the movement for a more modern and socially helpful, and a more intelligent, skillful leadership.

2. **Types of Sunday schools.** In general there may be said to be two types of Sunday schools in the Methodist Churches of Korea. One is the small, rural or village Sunday school, with a minimum of organization; housed in a one-room church building of crude construction, and almost no equipment. A second is the larger school, with somewhat more adequate organization; some semblance of grading; housed in a larger building but seldom with more than one room; and with limited equipment. This statement takes no account of the former, almost universal prevalence of Children's and Adult Sunday schools as separate organizations, a division gradually disappearing. Well organized, graded Sunday schools as yet may be said to be practically non-existent, although in a few instances churches are diligently attempting to develop such schools. The ideal is being propagated and is taking root in a considerable number of churches. We may expect, with the aggressive promotion now prevailing, and with the increase of teacher training, that the next few years will see the development of a number of high-type schools. With missionary work aggressively promoted and new territory occupied, the number of primitive type, and also of semi-organized schools may be expected to increase. (See (b), page 23.)

3. **Relations of church and Sunday school.** a. *The Sunday school an effective missionary agency.* As in other lands, the Sunday school in Korea has proven itself as an effective missionary agency. It has not been so used to the maximum extent, but those missionaries who have begun their work in new communities by organizing Sunday schools have found the method successful. Often starting a Sunday school soon opens the way for the organization of a church, and particularly in recent years with the increase of interest in education, starting a Sunday school creates a sympathetic attitude toward Christianity. b. *Closely identified with the church.* Sunday schools as separate and unrelated agencies do not exist in Korea save in a very few exceptional instances. Testimony on this point is unanimous. Typical statements are: "The Sunday school is an integral part of the church." "The Sunday school is controlled by the church and is an integral part of the church." c. *The Sunday school builds church membership.* Enrollment in established Sunday schools on the part of young people and adults is commonly

regarded as expression of a purpose to become identified with the church. Judgment differs concerning the proportion of all enrolled members of the Sunday school—children, young people, and adults, who become church members. Estimates vary from thirty to sixty per cent.

4. Limitations of the Sunday schools. The principal weaknesses of the Sunday schools are very much those that prevail around the world. The statements of missionaries and Nationals yield the following list:

- a. *Insufficient number of teachers and leaders.* Our processes of education and training up to the present time have not produced enough workers.
- b. *Lack of able, well qualified officers and teachers.* Almost every person replying to the inquiry emphasized this as a chief weakness. For example, this: "Young people do not attend because so little is offered to them. Among the teachers there are very few who have anything to teach our school young people."
- c. *Deficient organization and grading.* In some cases there can scarcely be said to be a school organization. There is no meeting of the entire school or of departments. The classes assemble separately, hurry through their sessions, and adjourn. No reports of the entire school are ever brought before the body. Probably in not more than five per cent of the schools are the younger children—beginners and primaries—separated from the older children; and in almost no schools is a separation made between beginners and primaries.
- d. *Lack of necessary facilities and equipment.* There are practically no separate department rooms, or class rooms. "Sometimes there is no organ or musical instrument." There are very few teaching materials, particularly for children and young people. (See paragraph d., page 34.) "Such materials as we have for teaching do not carry over into practical life." "One reason why adult class members do not attend more regularly is that the Uniform Lesson comes around again and again. It is the same stuff over again. They want something with an element of freshness and application to present needs."

5. Hindrances to progress. The limitations that have been named are in themselves hindrances to progress. They do not, however, by any means constitute a complete list. Some of the other more serious hindrances are:

- a. *Low economic level of the members of the churches.* The churches not only have very inadequate buildings; lack of financial resources prevents construction of better buildings. The same reason operates against the preparation and use of high-grade curriculum materials. The concensus of judgment in our religious education conference was that pupils can not pay more than twenty to twenty-five sen (ten to twelve and one-half cents) per year for lesson materials. Some declared that for many pupils even this amount is too much. It is considered to be necessary, in order that pastors may have even a minimum salary, for the offerings to be devoted to that purpose.
- b. *Interference of public school principals and teachers.* Attendance of public school pupils upon Christian Sunday schools is persistently discouraged by many public school principals and teachers. Some say that the practice is almost universal. Various reasons are given. The chief reason, undoubtedly, is fear of the influence of the teaching of the Christian religion upon a dependent people.
- c. *Knowledge of the*

principles and ideals of religious education not yet widely diffused. "Lack of knowledge of what a Sunday school should be is one of our serious handicaps." "Too many of our leaders, both pastors and laymen, are without vision and skill."

6. Elimination of pupils. The percentage of elimination from the Sunday school is very high. Concensus of opinion in the religious education conference was that not more than one-third of the pupils enrolled as children and young people are retained to adult age. The largest percentage of elimination is believed to occur in the fourteenth and fifteenth years. Some of the chief causes of elimination are: a. *Removal from the rural and village communities.* There are no high schools in the rural districts. At this age many boys and girls, having graduated from the primary schools, leave their homes to attend high schools in the larger centers. A large proportion of them are lost to the Sunday school and church. b. *Lack of young people's program.* There is very little in the Sunday school as conducted that appeals to young people. Their interests and needs receive slight consideration and little effort is made to enlist their co-operation or encourage self-initiative on their part. The entire program in most cases is an adult program for adults and for the younger children. c. *Presentation of religion deficient.* Many of the young people of Korea have become sensitive to movements in the outside world. They know something of modern scientific progress and of the intellectual, social, and moral problems of the times. The presentation of the Christian religion in terms of tradition, dogma, and other-world salvation not only does not appeal to them, but is one to which they react negative

7. Worship in the Sunday school. Worship has not received the attention it should have in our Korean Sunday schools. a. *Lack of appreciation of the place of worship in the educational process.* Religious education has been over-intellectualized. It has been interpreted predominantly, almost exclusively, in terms of instruction in Bible content and doctrine. The worship element in the Sunday school has been neglected. b. *Lack of materials.* "Small Sunday schools very much need help in the way of worship materials. Teachers in country Sunday schools have no materials." "We have no adequate hymn literature for children. We need also pictures for use with children."

8. Vacation Schools. Closely allied to the Sunday school, although differentiated in time schedule and type of program, is the Daily Vacation Bible School. A sufficient beginning has been made in the holding of vacation schools in Korea to demonstrate their possibility and value. There is practically unlimited opportunity for their extension, dependent only upon supply of trained workers. A report of the Pyengyang District, Methodist Episcopal Church, says: "Daily Vacation Bible Schools are held in nearly all our circuits. The pupils of our high schools, college, and theological school, home for vacation, help with these."

9. Sunday school curricula. This subject is treated under the head of Curricula for the Teaching of Religion (See Section XIV, pages 33-35).

10. Evident needs of Sunday schools. Certain definite needs seem clearly evident: a. *Increased emphasis upon the Sunday school.* The

Sunday school, particularly as an agency for the religious education of children, has not had the place in missionary objectives and programs in Korea which it deserves. It should be given more prominence. All signs seem to point to the necessity of a shift of emphasis in evangelization from the adult to the child if the Christian cause in Korea is to continue to advance. In making this shift a higher evaluation should be placed upon the Sunday school as an agency of educational evangelism.

b. *Organization of new Sunday schools.* Not all churches have Sunday schools. An immediate objective should be the organization of a Sunday school in every church now without one. Unoccupied villages should be entered by the organization of Sunday schools. If an aggressive extension movement were inaugurated, from fifty to seventy-five new Sunday schools, in the judgment of some of our best informed leaders, could be established annually within Methodist territory. (See (g), page 39.)

c. *Week-day extension.* A considerable number of churches maintain some form of elementary week-day school (Sohtang, Kulpang, or Common School). As the government facilities for elementary education gradually increase the need for these as agencies for teaching the secular subjects will diminish. But the need for week-day Christian religious teaching will remain. Adjustment to this newer situation should begin now. Churches should begin to extend the Sunday teaching program into the week, experimenting with various plans and schedules. Increased emphasis also should be placed upon Daily Vacation Church Schools. They should steadily grow in number.

d. *Training of leaders and teachers.* Sunday school work can be expected to improve in direct ratio to the better preparation of leaders and teachers. Our Korean Christians respond eagerly to every call "to study to show themselves approved." Increase in volume of training depends almost wholly upon increase of facilities. Every possible effort should be made to extend these.

e. *Model schools.* Need exists for demonstration centers where pastors, officers, and teachers may see exemplified the newer principles and methods and examine the facilities and equipment required for efficiency. An effort should be made to develop a model school in each District.

f. *Worship programs and materials for use in worship.* Suggestive programs of worship are needed for small schools, and for age-groups of larger schools. These should include sample programs for regular use, types of programs for special days, and simple instructions for their use. Stories, some at least with a Korean background; biographical materials, hymns and prayers, all are needed, and should be supplied.

g. *Elementary leadership.* Children's work in the Sunday schools is greatly in need of special cultivation and supervision. Separation of beginners and primaries, the organization of separate children's departments, demonstration in local Sunday schools throughout the country of kindergarten methods and methods for primaries and juniors, and the training of children's workers are needs that insistently demand specialized elementary leadership. At least one thoroughly trained elementary specialist, as Superintendent of Children's Work, is one of the most urgent needs of the present situation in Korea. This worker might also serve as supervisor of religious education in the Common Schools. The need is recognized on the field, and the Ref-

erence Committee of the Korea Woman's Conference has asked the Woman's Foreign Missionary Society of the Methodist Episcopal Church to supply an additional missionary for this position.

XI. THE BIBLE CLASS MOVEMENT

1. **Unique feature.** The annual adult Bible class as found in Korea is a unique institution existing in identical form nowhere else. All over Korea, in larger and smaller cities and towns, men and women congregate once a year in separate class groups for a period of four to fourteen days of intensive teaching. Accurate statistics are lacking, but it seems probable that the maximum interest in the annual Bible classes was reached about 1910, constituting at that time a phase of what has been known as "The Great Revival." "In 1910 the Bible classes attained an attendance of 53,000. It was a period of religious revival in which the Bible classes constituted one of the chief factors. Undoubtedly an element in the growth of the Bible classes was the rising national spirit against the threatened Japanese invasion. People turned to Christianity as a means of National preservation. They studied the Bible and prayed to the Christian God as their only hope."

2. **The general plan.** Two principal types of annual Bible classes have been maintained from the early years. Adults come from far and near, on foot, to the principal centers such as Seoul, Wonsan, Pyengyang, and Songdo for study under outstanding leaders, both Koreans and missionaries. Those attending these *central station classes* return to their home communities and assist in holding *local classes* under the direction of missionaries and district leaders.

3. **Developments of recent years.** a. *Broadened program.* Most of the classes represent a combination of evangelism and teaching. The program of teaching is no longer confined to the Bible. Other subjects are given a subsidiary place. These subjects include church polity, Christian doctrine, hygiene, sanitation, care of children, and in very recent years in a few classes, agricultural methods. b. *Gradually increasing attendance.* With a very few exceptions the very large classes of earlier years no longer are seen. The tendency is in the direction of a larger number of classes, in some cases with a smaller membership. The net result has been a gradually increasing attendance. In 1919 the six principal denominations reported a total of 1991 classes with an attendance of 44,209 men and 43,061 women; in 1924, 2982 classes with 52,478 men and 57,812 women; in 1928, 3231 classes with 48,884 men and 61,087 women. There are no statistics available of Bible classes in the Methodist Episcopal Church. The Conference Journal (1928) of the Methodist Episcopal Church, South, reports 117 classes with an attendance of 3,358. In some parts of the Methodist area classes are decidedly smaller than formerly. "Five or six years ago in northern Korea we had much larger classes than now. The women's classes are failing more than the men's." c. *District classes or institutes.* There has been a tendency for the central station Bible classes to take on the form of a District Institute. A report of the Pyengyang District, Methodist Episcopal Church, says: "Our District Institute or Bible class is made up of officials and members from all over the District. For two weeks we have a daily program of early morning prayers, Bible study,

Sunday school Institute, church conferences, and special lectures and sermons." A report of the Wonju and Kangneung Districts, Methodist Episcopal Church, says: "In both Districts ten-day bi-annual classes (Bible Institutes) are held for the women of the church. It is a graded course in Bible, except for one hour daily in hygiene, completed in six years. Students who complete the course are granted a diploma. Last year 180 women attended these classes." d. *Decrease of spontaneity.* "Twenty years ago men and women came eagerly and spontaneously to the Bible classes. In the last fifteen years there has been a loss of spontaneity. There is not the same zest and interest in the classes. The problem now has become one of how to get the men and women to come to the classes."

4. **Values of the Bible classes.** The Bible classes have had certain distinctive values in the life of Korean Churches. a. *General educative influence.* Their educative influence has been considerable. "The very system of gathering groups of men and women together periodically in hundreds of towns and villages promotes discussion, interest, and thought, and even aside from reading and writing, which usually forms a part of such class work, makes them a very important educational agency."¹ b. *Some systematic teaching.* At their best the classes afford a considerable amount of systematic teaching. "In both the Wonju and Kangneung Districts annual ten-day Bible classes are held. They follow a four-year graded course in Bible and church government, essentially the Disciplinary exhorter's course. In addition, in the local churches the Bible women in association with the pastors hold five-day institutes in which Bible and elementary hygiene are taught. Last year, 500 women attended these classes. A home-study course, four years, embraces simple reading, arithmetic, mothers' hygiene, Bible, and Christian biography. Last year, 277 women were enrolled in these home-study groups." Members of the staff of the Council of Religious Education taught courses in District Bible Classes during 1928 as follows: Kongju, Dec. 28, 1927-Jan. 6, 1928, Learning and Teaching, J. V. Lacy (enrollment, 25); Hong Syung, Jan. 25-Feb. 4, Organization and Administration of the Sunday School (enrollment, 60); Yeng Byen, Feb. 23-March 3, Methods of Teaching, Pyun Sung Ok (enrollment, 90); Kang Wha, Dec. 4-13, Young People and the Home, Pyun Sung Ok (enrollment, 60).

5. **Deficiencies of program and method.** The Bible classes are in need of modification if they are to serve the Christian cause with maximum effectiveness. a. *Combination of teaching-study program and revival creates difficulty.* Inevitably the evening evangelistic meetings with the emotional stress which accompanies them tends to detract from concentration in study. "The District Bible Class in most cases is really a revival meeting with a Bible preaching feature attached." b. *Lack of standardization.* There has been no general standardization of program within the churches as a whole. With certain exceptions, the various classes tend to make their own program, with the result that the form and quality of programs vary. "There is a course planned for District Classes, but the leaders do not adhere to it." c. *Limitation of*

1. Modern Education in Korea, Underwood, page 28.

attendance. The Bible classes are held at the time of year when the largest number of adults have the most leisure. But even at such a time many of the more capable are employed. "If a man is capable he has a job and cannot leave home to attend the Bible class." Economic conditions also keep some of the farmers from attending: they are either away from home employed in the cities or busily engaged in making straw rope and otherwise preparing for the spring seeding. d. *Defective teaching method.* The lecture method, or preaching, generally prevails. There is little or no discussion. There are no text-books other than the Bible, and very little study of the Bible text. There is no insistence, as a rule, on students taking notes on the lectures. There is no activity outcome other than in the large central classes—a repetition of the program on a smaller scale. e. *Too many courses.* The programs as a rule tend to cover too many different subjects. "The program is stuffed." A class, for example, that met in February, 1929, was conducted on the following schedule:

		9:00 10:00	10:00 10:50	11:00 11:40	12:00 12:30	12:30 1:00	1:10 2:20	2:20 3:10	3:10 4:00	Even.
1st. Yr. Class	Prayer Hour	Mk.	James	Disc.	Luncheon	Catechism	Agr.	S. S. and E. L.		Evangelistic Service
2nd. "	"	Lk.	Thess.	"		Gen.	"	"		
3rd. "	"	Exod.	Acts	"		1. Cor.	"	"		
4th. "	"	Amos	John	"		1. Sam'l	"	"		
5th. "	"	Rom.	1sa.	"		1 Kings	"	"		
6th. "	"	Esther	Peter	"		Rev.	"	"		
Special Group		Preach- ing	Rev.	"		Ch. Hist.	"	"		
		Method.								

Another prominent class is made up of six groups, representing a five-year course of teaching and a graduate course. The program provides three lecture periods and assembly each forenoon; general lecture and discussion from two to four in the afternoon; half-hour of singing in the evening, followed by evening lecture.

6. **Evident needs of Bible classes.** Review of the situation reveals certain needs: a. *Integration of program.* The place of the annual Bible classes in the total program of the Methodist Churches of Korea should be more clearly defined. What are the functions that they should be expected to serve? Are they to be conceived specifically as a training agency or as an agency of general religious education? If a training agency, for what are the members to be trained? How is the training to be differentiated, if at all, from the training of leaders and teachers? (See Section XIII, page 30.) In other words, the program of the annual Bible classes should be integrated into a comprehensive program of religious education of the Methodist Churches of Korea. (See Section XV, paragraph 3.) b. *Revised schedule.* The present overloading of the schedule should be corrected. Fewer class periods, with the use of textbooks and reference books for those who can read, and regular periods of supervised study, should be provided. So long as practically no teaching and study literature is available two to three hours

a day given to one topic would be an improvement over the present presentation of three separate topics in as many hours. c. *Increased discussion.* Larger use should be made of discussion. All members of the group should be expected to take part in the discussions. The purpose should be conceived not so much in terms of imparting knowledge, and more in terms of stimulating thinking and the solving of problems. d. *Enrichment of experience.* The Bible classes should contribute more largely to the broadening and enrichment of experience of the members. The sessions should be experience-centered more than Bible-lesson-centered. The discussions should deal helpfully with the actual life-situations of the members with the purpose of changing, transforming, uplifting, and enriching lives. e. *Improvement of social conditions.* The classes should link up with actual processes of social and economic improvement. The present procedure is too largely a mere listening-in process. The plan by which the members of central classes are prepared to go back to their local communities and repeat the program is an illustration of the principle. The local classes should make large use of this same principle. Their members should be enlisted in religious and social-service projects, the actual carrying out of which will be looked upon as an essential part of the class program. Thus the classes, instead of being limited to a ten or fourteen-day session once a year, will carry on throughout the entire year, the activities engaged in being conceived as an integral part of the class session. f. *Mixed classes.* Consideration should be given to the question whether men and women should not be convened in the same groups. This is now being done in a few instances. Would not the total influence be better if husbands and wives should together face the religious, moral, and social problems of their individual lives, their homes, and their communities? A combined program might readily provide for one or more separate sessions of each group daily. Such a plan, among other possible advantages, would conserve resources of leadership, permitting the maximum use of the few thoroughly effective, skilled leaders. g. *Gradual change.* Such developments of program as are suggested can only be brought about gradually. To be effective, such a changing program cannot be forced, but must grow naturally out of felt needs of the people. Consciousness of practically all of the needs named exists more or less definitely among many of the younger men and women and by skillful, purposive leadership may be clarified, strengthened, and made effective in an improved program.

XII. YOUNG PEOPLE'S SOCIETIES

Methodist Episcopal Church: Number of Epworth Leagues, 61; number of Junior Leagues, 31; number of Senior members, 1,821; number of Junior members, 864.

Methodist Episcopal Church, South: Number of Epworth Leagues, 31; number of Senior members, 895.

1. **Organizations for young people.** The Epworth League is the principal church organization of and for Methodist young people in Korea. Other organizations include temperance societies in the schools and in some rural communities; young people's missionary societies,

Boy Scouts, Camp Fire Girls, and scattered local organizations of other societies.

2. **Extent of young people's organizations.** a. *Not generally organized in the Churches.* On the basis of the above statistics Epworth Leagues cannot be said to be general in the Methodist churches. Approximately one local church in nine has an Epworth League. This is a smaller proportion than prevailed some years ago. b. *Political opposition.* Under the charge that Epworth Leagues were involved in political intrigues, the organization in 1906 was placed under the ban. For several years no meetings were permitted. During this period the number sharply declined. c. *Restriction on membership.* Since the period of active opposition the rule has quite generally prevailed that no one may hold membership in the Epworth League who is not a member of the church. "Under any other condition there might be danger that the Epworth League would become a non-Christian political organization." This restriction on membership has been a hindrance to growth. Without this limitation many non-Christian young people might be enrolled. d. *Adult domination.* The Epworth League, like the Sunday school, has suffered from adultism. The adults tend to come in and dominate the situation, with the result that most of the young people stay away. "We have no Epworth League at _____. Two years ago we had an organized League with an evening meeting. It was no different from evening church service except that there was another man in the pulpit. Practically all of the members were adults." "In our church we have refrained from organizing an Epworth League. It would simply add another organization as all the people would want to come in." e. *No aggressive program of promotion.* No central organization has existed. "There has been no one who has actually engaged in promoting the organization of Epworth Leagues."

3. **Deficiencies of existing programs.** a. *Few existing Epworth Leagues carry on any kind of service program.* Organization and program have been left almost entirely to local initiative and little more has been done than holding an evening meeting once a week. "Epworth Leagues in the Methodist Church, South, in my opinion, have not been a success. They run for a few months as debating societies, and then stop." "The Epworth Leagues have lacked a recognized program for meeting the problems of the young people of Korea—social, economic, sex, etc., on a democratic, scientific, human basis, and reaching solutions which are humanly satisfying." b. *Constructive, creative leadership lacking.* Lack of the right kind of leadership has been the principal deficiency. Given leaders with an understanding of and sympathy with youth, and creative minds, and most of the problems would be solved. c. *Practically no literature for the use of the leagues.* The two Churches in co-operation have issued some outline worship programs. Other than these, League literature has been lacking.

4. **Distinctive values of the young people's societies.** There are certain clearly recognized values of the Epworth League that are distinctive. a. *More flexible than the Sunday school.* Even with the deficiencies named the organization is more flexible than the Sunday school. "The Epworth League provides opportunity for activities that

are not possible through the church and Sunday school. The method and type of the Sunday school are fixed. When the young people meet in a class group in the church or the pastor's study they have no freedom or spontaneity. They talk like old men." b. *Opportunities for self-expression.* At the best the Epworth Leagues "give opportunities for self-expression in intellectual, artistic, educational, religious, and athletic lines." "In some Leagues the members carry on their own activities whereas in the Sunday schools the chief activity is the study of a set course." c. *Opportunities for free discussion.* "The young people's class in the Sunday school is never a discussion class." Subjects discussed in the Epworth League meetings cover a wider range. "In some instances they include social, economic, and political problems." d. *Distinctive groups of young people.* "Some high school and college boys go to Epworth League who do not attend Sunday schools." "In local communities the Epworth League reaches more young people than the Sunday school." e. *Opportunities for association of the sexes.* The Epworth League is the only organization in connection with the church that provides an opportunity for the association of young men and young women under wholesome conditions.

5. **Young people's conventions and institutes.** A limited number of conventions and institutes have been held under Epworth League auspices. It is agreed that they have been helpful, but there is much room for improvement. "They have been too much dominated by the conservative element in the churches, which has prevented the fullest and freest self-expression. At a meeting held last summer for students only one student from Chosen Christian College attended and he was the appointed delegate of the student association. This in spite of the fact that there are many students in Chosen Christian College who are deeply interested in the social and spiritual problems of the people of Korea."

6. **Unified program.** a. *Ideally favored.* Ideally age-group organizations of the church, each with a comprehensive program based on interests, needs, and experiences of the members are to be preferred. Some conviction exists among the leaders in favor of such a program of religious education in the local church. "Probably at present it is better to have separate organizations, but this may not hold for all cases.

church feels the need of a unified program." b. *Hindering conditions exist.* "A unified program does not seem to be possible so long as we do not have pastors and directors of vision and training in religious education." "I am afraid that the attitudes of the majority of church leaders would prevent the carrying on of a program which would meet all the needs of Korean young people for a rich and full life."

7. **Evident needs.** a. *Distinctive young people's program.* Clearly there is very great need of a Christian young people's program within the Churches, a program that is of and by and for the young people themselves. It is to be doubted whether under conditions prevailing in Korea, more or less common throughout the Orient, such a program is possible as a part of the Church School. The dominance of adults, re-enforced by tradition and custom, deeply ingrained in the

thought and ideals of the people are all against it. There are some who hold these influences to be so strong as to render useless any effort to develop within the Church a distinctive young people's organization or program. But, at least, the attempt should be made. b. *Leadership*. The young people's movement requires leadership. A strong demand exists for a full-time leader who will be free to give his entire time to organizing the young people, and developing and promoting their program. They will respond to progressive, creative leadership. Without it, large numbers of our most promising young people will continue to be lost to the Church. (See Section XV, paragraph 3c, page 40.)

XIII. THE TRAINING OF LEADERS AND TEACHERS OF THE LOCAL CHURCH

1. **Present teaching personnel.** The teachers of the local churches are the pastors, the Bible women, church day-school teachers, and laymen of limited training or no training. a. *Standard of qualification*. The present prevailing standard of qualification is not high. Teachers must be members of the church. Beyond that anyone "who is willing" is likely to be called upon to act as a teacher. "If a person is willing to teach that seems to be the only qualification regarded as necessary." It is roughly estimated that the day-school education of Sunday school teachers averages approximately six years for the rural Sunday schools and eight to ten years for the schools in the centers where better school facilities are available. b. *Sex of teachers*. In the churches of larger towns and cities women teachers predominate in the Sunday schools; in the rural districts most of the teachers are men. On the whole it is estimated that three-fifths to four-fifths of the teachers are men. c. *Day-school teachers*. Of teachers in mission day-schools and local-church-day-schools probably three-fourths also teach in Sunday schools. There are comparatively few public-school teachers (government schools) who are Christians. Most of those who are Christians teach in Sunday schools. Principals of public schools discourage their teachers from teaching in Sunday schools and in some cases have been known to refuse them permission to do so.

2. **Agencies of training.** a. *Weekly preparation class*. Most widely prevalent is the weekly preparation class in which teachers study the Uniform Lesson for the Sunday to come. This, of course, is merely a makeshift as an agency of training. It does very little toward making teachers more skillful. b. *Correspondence courses*. The Council of Religious Education, Methodist Episcopal Church, maintains a system of training by correspondence study. This has been more vigorously promoted than any other means of training. The enrollment in 1928 was 824 persons. During the year, 35 persons completed the course of seven books. Graduates preceding 1928 totalled 49. The number might easily be increased as teachers and others respond readily to an appeal to study to prepare themselves more adequately for service. It has seemed necessary to supply the text-books practically free of cost, charging only a nominal fee for enrollment, and limitation of budget has operated to restrict enrollment. c. *Training institutes*. Some use has been made of training institutes of two, three, and five days in which courses of lectures have been given on various subjects. In some

instances text-books have been used, but very seldom have students been required to provide themselves with books. During 1928, institutes were held at Chun'an (May 2-5, enrollment 30); Chemulpo (July 5-11, enrollment 25); Hechun (Nov. 3-7, enrollment 53); Yichun (Dec. 28-Jan. 1, enrollment 50); Soowan (Dec. 28-Jan. 4, enrollment 55).

d. *Standard Training School.* In our religious education conference at Seoul and subsequent staff meetings the possibility of use, and values, of the Standard Training School, as developed in recent years in the United States, were discussed. Decision was reached to try out thoroughly this agency of training, particularly the type of five-day Standard Training School offering two class periods a day and two hours of supervised study in each subject, students required to possess textbooks and limited to two courses for credit. (a) *First school held.* At Yunan City, Haiju District, March 20-25, the first school on this plan was held. Two courses were offered, one on principles of religious teaching (text-book, Betts, *How to Teach Religion*), and one on elementary psychology (text-book, Hong, *Psychology*) with ten class periods and ten hours of supervised study in each subject. A public lecture was given on each evening. Fifty persons enrolled representing four circuits, nine churches. Forty-four certificates of credit were issued, two each to twenty-two persons. Attendance at the evening lectures averaged slightly over two hundred persons. The local church provided free entertainment for all enrolled in the school. The expense to the Council of Religious Education was 106 yen (\$53), as follows: travel of teachers, \$20.50; contribution toward cost of text-books, \$17.50; contribution toward travel expense of students, \$15. (b) *Second school.* Pursuing the experiment, a second school was held at Wonju (Chechun City), April 5-9. Four courses were offered: Bible, elementary psychology, story-telling for teachers of beginners and primaries, principles of teaching religion. Forty-five persons enrolled for credit; thirty additional persons attended classes as auditors; and an average of one hundred and seventy-five persons attended the evening lectures. Seven circuits, eighteen local churches, were represented in the enrollment. Ninety certificates of credit were issued. The expense to the Council of Religious Education was 258 yen (\$129), as follows: travel of teachers, \$26; rooms and meals, four teachers, \$14; contribution toward cost of text-books, \$46; contribution toward travel expense of students, \$59; incidental expenses, \$7. (c) *Result of experiments.* While additional experimentation is necessary to determine the full possibilities of this type of training agency, these two schools demonstrate its practicability. If funds might be made available a large number of such schools could be held each year. The Council plans to hold one Standard Training School this year on each of the thirteen districts of the Conference. It is estimated that these can be held for an average cost of \$50. It would be difficult to find a more promising investment than this—\$650.00 annually for thirteen Standard Training Schools covering the entire area of the Conference.

e. *Local church training classes.* A few churches maintain week-evening or Sunday training classes of teachers or prospective teachers. First Methodist Church, Seoul, maintains a training class as a part of its

Young People's Department. Central Church, Seoul; Eastgate Church, Seoul; and Central Church, Songdo, also have training classes. Possibilities exist of increasing the number of local church training classes, although as yet there are comparatively few churches where personnel resources exist either for student groups or for teachers. f. *Union Theological Seminary*. About two years ago the Seminary held a short-term training school, three weeks duration, paying the travel expense and board of a selected personnel of two laymen from each District. The expense was 400 yen (\$200). The school was a success, and should be repeated annually, but the Seminary has lacked the necessary funds.

3. **Literature for leaders and teachers.** Little has been done up to the present time in the production of Christian literature for leaders and teachers. The total list of available books in Korean for Sunday school officers and teachers, in their specialized field, includes, so far as I have been able to ascertain, in addition to the training text-books listed below, only the following titles:

Thirty Years at the Superintendent's Desk, Pepper. Trans.
by Mrs. W. A. Noble. (Paper cover. A small pamphlet.)

The Sunday School of Tomorrow, Archibald. Trans. by
Mrs. B. W. Billings and Mrs. P. S. Hahn. S. S. Assn. 1918.

Modern Sunday School Methods, Hong Piung Sun. C.
L. S. 1922. (Paper cover. Pamphlet.)

The Church School, W. S. Athearn. (Much abridged) K.
S. S. A.

Sunday School Teacher Training, Holdcroft. C. L. S. 1921.
(Paper cover. Pamphlet.)

Outline of psychology, Hong Piung Sun. 1922. (Paper
cover. Pamphlet.)

Pedagogy for Christian Workers, C. A. Clark. K. S. S. A.

The Organization and Administration of the Daily Vac-
ation Bible Schools. K. S. S. A.

Methods with Beginners, Danielson. K. S. S. A.

4. **Curriculum of training.** a. *Course in use.* Up to the present time there has been a serious dearth of text-books of training in the Korean language. The course in use during the past several years has consisted of the following seven subject units: (1) elementary psychology and pupil study (text-book, *Child Psychology*, P. S. Hong); (2) outline study of the Bible (text-books, *Bible and Church History*, Swallen; *Study of the Bible*, Weddell); (3) Principles of religious teaching (text-books, *The Pupil and the Teacher*, Part II, Weigle; *How to Teach Religion*, Betts; *Learning and Teaching*, Sheridan and White); (4) Sunday school organization and administration (text-book, *Sunday School Organization*, Clark); (5) primary method (text-book, *Primary Method in the Church School*, Munkres); (6) story-telling (text-book, *Story Telling for Teachers of Beginners and Primaries*, Cather). b. *Standard Training Curriculum.* The outline of subjects of the Standard Training Curriculum as developed and used in the United States is believed to be suitable for use in Korea. Twelve subject units constitute the course. Of the twelve subject units, nine are required and three are elective. Of the nine required units, six are general subject matter and

three are specialization. The six general units are as follows: (1) A Study of the Pupil; (2) The Principles of Religious Teaching; (3) The Old Testament; (4) The New Testament; (5) The Message and Program of the Christian Religion; (6) The Teaching Work of the Church. For Korea, at present, specialization should be provided in (1) Children's Work (the period of childhood); (2) Young People's Work (the period of adolescence); (3) Adult Work; and (4) Administration. c. *Levels of training.* A Standard Training Course on the secondary school level will not fully meet the need. In the rural districts the average day-school education of Sunday school teachers, as stated above, is estimated to be six years. For these teachers a very elementary training course is necessary. d. *Indigenous production versus translation.* This subject is briefly discussed elsewhere (See Section XIV, paragraph 3). Concerning the curriculum of training it should be said that in all probability it will be necessary for some years to come to proceed along both lines. The necessary basic study, required for original writing in some of the subjects, has not yet been done in Korea. In other subjects Korean writers should be urged to produce textbooks. "A policy of translation, exclusively, involves a danger of accentuating the dependence of the Korean Church. It is a serious matter that after forty-five years of Protestant Christianity there is not a book in existence, written by a Korean, on the message and program of the Christian religion. What does it mean that in forty-five years there has been no contribution on this subject growing out of the religious life and experience of Korean Christians?" e. *Text-books required.* To make available a Standard Training Curriculum, as outlined above, requires in addition to the few books now existing in Korean, the immediate production of not less than twelve text-books as a minimum. Books are necessary on the following subjects: message and program of the Christian religion; the teaching work of the church; study of childhood; materials and methods of junior work, organization and administration of the Junior department; children's worship; study of adolescence; materials and methods, young people; organization and administration of young people's work; young people's worship; adult materials and methods. New books, in addition to those now in print, are very much needed on the New Testament, the Old Testament; and the Life of Christ.

XIV. CURRICULA FOR THE TEACHING OF RELIGION

1. **Curricula in use in Sunday schools.** The list of available curricula materials for Sunday schools is as follows:

a. *Uniform Lessons.* (a) Two annual volumes are published for teachers' use by the Korea Sunday School Association, one for teachers of adults, the other for teachers of juniors. The first named carries six pages of material per lesson; the second three. (b) The Sunday School Magazine, published by the Korea Sunday School Association, carries four pages per lesson for teachers of adults. (c) The Korea Sunday School Association publishes Sunday school News Letters for primary teachers, one and one half pages per lesson; for intermediate teachers and pupils, two pages per lesson; and for senior teachers and pupils, two and one half pages per lesson. (d) Three other periodicals, The Sunday School Messenger, published by Clark Howard; The Theological

Review, published by the Presbyterian Theological Seminary; and Living Waters (Whal Chun), published by the Oriental Missionary Society, carry brief notes on the lessons.

b. *Group Graded Lessons.* (a) A periodical, the Sunday School Teacher, published by the Board of Sunday Schools, Methodist Church, South, carries approximately two pages each, for teachers only, on primary, junior, and intermediate group lessons. (b) Group Graded Series, paper cover pamphlets, published by the Korea Sunday School Association, supply from two to five pages each, for teachers only, on beginners, primary, and junior group lessons. *There are no materials whatever for pupils on the group graded lessons.*

c. *Special Courses.* (a) Three annual volumes, entitled Lessons for Extension Sunday Schools, published by the Christian Literature Society, carry two pages per lesson of materials, for teachers only—primary, junior, and intermediate. (b) Three brief courses on the books of Genesis, Exodus, and the Gospel of John, respectively, are published by the Christian Literature Society for adult teachers and students.

d. *Summary.* It will be noted that with slight exception all of the materials published are for teachers. There is almost nothing for pupils. It is estimated that the proportionate use of the Uniform and Group Graded Lessons, respectively, is 80 per cent and 20 per cent.

2. **Curricula in use in Kindergartens, Common Schools and Higher Common Schools.** With the exception of one book, no curricula materials have been written or translated for use in teaching the Bible and religion in the mission schools. "No text books in the Korean language are available," says the principal of one of the best known schools. "The teacher is compelled to make his own outlines or whatever he proposes to use. The pupils have nothing but their pocket Bibles." In 1927 the Council of Religious Education published a first-grade text-book, *Gift of God*, a translation and adaptation by C. C. Kim of materials selected chiefly from "A Course of Religious Education for Beginners," Rankin, and "Religion in the Kindergarten," Rhodes. In some of the Higher Common Schools use is made by the teachers of English text-books, mimeographed outlines being prepared and placed in the hands of the pupils, a plan which is a mere makeshift.

3. **Curricula needs of Sunday schools.** a. *Group Graded Series.* The most urgent need would seem to be the issuance of an undated Group Graded Series, both *pupils and teachers materials*—for Beginners, Primaries, Juniors, Intermediates, and Young People (including Seniors and Young People). A group series will meet the requirements of a larger proportion of the Sunday schools than a closely graded series and can be much more closely related to the interests, and moral and religious needs of pupils of the various age groups than are Uniform Lessons. An undated series, issued in pamphlet form, capable of repeated use in rotation in three-year periods, will make possible more ample materials than can be provided through the medium of a periodical.

b. *Special courses for young people's groups.* An acute need exists for at least a few courses for the use of special groups of young people, students of the Higher Common Schools. Such special groups may be brought together under various auspices—the Epworth League,

the Sunday school, and students' organizations. Such subjects should be treated as Jesus' Ideals of Living; Youth and the Church; The Christian Religion and Korean Social Problems; Play and Recreation; Social Hygiene for Young Men; Social Hygiene for Young Women; The Ideal Christian Home. Little literature exists in the Korean language on these subjects. Such books would not only meet the need for textbooks for class use but would also provide greatly needed reading material for general circulation.

c. *Special courses for Bible classes.* A few courses are urgently needed for Bible class groups, both annual Bible classes and adult groups in Sunday schools. Such subjects should be treated as The Social Teachings of the Prophets, The Life of Christ, The Teachings of Jesus, The Church and Community Life, The Christian Family.

4. **Curricula needs of the home.** Frequent expression of need is given by the leaders of the Church in Korea for materials for devotional reading and for worship in the home. It is recognized that home religion needs to be cultivated, that the religious life tends to be too individualistic and to find expression too predominantly in church meetings. Not only aids for adult worship are required but also materials for the use of parents in nurturing the religious experience of their children. There is almost a total absence in the Korean language of a religious literature for children.

5. **Curricula needs of Kindergartens, Common Schools, and Higher Common Schools.** A complete series from the Kindergarten through the six grades of the Common School and the five grades of the Higher Common School is an absolute necessity for the effective teaching of religion in the schools of the Church. The need for a teaching literature has too long been neglected and there can be no excuse for not making some immediate provision to meet it. There should be no expectation that any single series will satisfy all, or meet all the varied needs, but it will at least be a beginning in the direction of meeting a lack, the seriousness of which can scarcely be overestimated. "So far as I know" writes one of the outstanding leaders of the Church, "the Christian forces have never gotten together and decided on a curriculum, nor printed a single book exclusively or even specially for the use of Primary and Higher Common Schools. The government provides and sells at a very low price the text-books for all other subjects. In the same way suitable and attractive texts should be provided for the teaching of religion through the six years of Primary and five years of Higher Common Schools."

6. **Indigenous production.** a. *Some recognition of need exists.* A few Korean Christian leaders are convinced that indigenous curricula are desirable and necessary. One such leader, for example, says: "There is great need for indigenous production. Translated materials do not present the ideals of living that appeal to the Koreans' sense of reality. A great deal of what exists has been taken over without articulation. We want the creative flowering out, under Christian influence, of Korean culture." b. *Conviction not widespread.* The large majority of the younger generation of Korean Christians have been trained to ignore and deprecate the past of their people. As a result their own literary

heritage is unknown and without interest. "The literary past of Korea, a great and wonderful past, is swallowed up, as by a cataclysm, not a vestige being left to the present generation. Of course the present generation is blissfully ignorant of this and quite happy in its loss."¹ "We, therefore, have today the undesirable situation of the Korean people striving for everything Western because it is Western, and turning away from everything Korean, just because it is Korean, or Oriental, or old fashioned. There is not a discrimination and selection of desirable and satisfying elements, whatever their origin, but rather the acceptance and rejection of elements because they are identified with a whole system which has been accepted or rejected. In recent years, when the nationalistic spirit has been at its height, there has been quite a good deal of patriotic effort devoted to showing to the world that Korea has a valuable heritage of cultural life, and that there is much in this heritage which is of real value to the world. So far, however, there has been very little done toward making any use of this culture in education and life. Even those who are loudest in proclaiming Korea's past glories in literature, art, invention, and religion, are spending most of their time acquiring Western culture and spreading it throughout the land."² (c) *Few thoroughly trained Korean Christian scholars.* The prevailing attitude toward the cultural heritage of Korea is not the only difficulty in the way. There are in the aggregate a considerable number of Korean Christian younger men and women who have had a college education in the United States or elsewhere. But there are very few who have had the thorough training in psychology, educational psychology, child study, pedagogy, research methods, and other subjects qualifying them to do the original, scientific, creative work required for the development of indigenous curricula. Before this can be done to any large extent, foundations must be laid in the accumulation of a body of scientific knowledge which does not now exist. d. *Beginnings possible.* There are some things that can and should be done. In Chosen Christian College, Ewha College, and possibly other institutions, attention should be directed to this fundamental need and the necessary processes of scientific research, study, and experiment initiated and carried forward. Some of our best qualified Christian leaders should be urged to attempt creative work in the preparation of specific indigenous courses in those particular fields with which they are most familiar. An end should be made of the policy of literal and unadapted translation from English.

7. **Production program.** Books of approximately two hundred to two hundred and fifty pages, cloth bound, can be produced in Korea for a minimum of \$350 for an edition of one thousand copies. (Translation 300 yen; printing and binding 400 yen). A production program to meet the minimum necessities, as stated, presents the following requirements: Leadership training text-books. Twelve at \$350 each.....\$ 4,200 Group Graded Series. Five departments: Beginners, Primary, Junior, Intermediate, Young People, three years each: each department \$200 per year. Pupils materials..... 3,000

1. Korean Literature, James S. Gale, The Christian Movement in Japan, Korea, and Formosa, 1923, p. 468.

2. Democracy and Mission Education in Korea, Fisher, p. 126.

Curricula for the Teaching of Religion

Special Courses for Young People. Ten books at \$350 each.	3,500
Special Courses for Adult Bible Classes. Five books at \$350 each.	1,750
Religious Literature for the Home. Book for home worship \$350.	
Materials for the religious nurture and training of children \$350. Pamphlets and pictures \$500.	1,200
Curricula for Kindergartens, Common School, and Higher Common Schools.	
For Kindergartens and Common Schools. Six books at \$350. each	2,100
Teachers' Manuals	2,000
For Higher Common Schools. Five books at \$350 each.	1,750
 Total	\$19,500

To carry out this program not less than four thousand dollars a year for five years should be provided, supplementary to the present budget of the Methodist Churches for religious education. Publication might be undertaken as a joint enterprise, or a division of responsibility determined, as seems practicable.

XV. ORGANIZATION FOR RELIGIOUS EDUCATION

1. In the Methodist Episcopal Church. (1) *The Korea Council of Religious Education.* a. *Beginnings of program.* The Rev. John V. Lacy began work in Korea in 1919 as Secretary of Sunday Schools under the Board of Sunday Schools. During the first few years he undertook with diligence to acquaint himself with the Korean language, established a plan of correspondence teacher training, held Sunday school institutes in all parts of the Methodist Episcopal area, and taught several courses in the Union Theological Seminary in Seoul. In 1924 the Rev. Pyun Sung Ok became associated with Mr. Lacy for the promotion of teacher training. b. *Organization of the Council.* At its session in June, 1927, the Korea Annual Conference authorized the organization of the Council of Religious Education, to have direction "of all matters of religious education," approving a formal constitution. By this action the Council was constituted an integral part of the field organization; its program the official program of the Conference. c. *Membership of the Council.* The Council consists of one member from each District, nominated by the District Conference; members equal to the number of District representatives, nominated by the Council, due regard being given to securing proportionate representation from the Annual Conference and from the Women's Conference; and three District Superintendents nominated by the Cabinet. Ex-officio members are the Resident Bishop, the General Secretary, and the Assistant General Secretary. d. *Council staff.* The staff of the Council at present is as follows:

General Secretary, John V. Lacy.

Secretary of Leadership Training, Pyun Sung Ok.

Editorial Secretary and Young People's Work, Hyungki J. Lew.

Office Secretary, Kiyun Kim.

e. *Committees.* The Council has working committees as follows:

(a) *Executive Committee.* The officers and five other members of the

Council. (b) *Curriculum Committee* (See Inter-Methodist Cooperation, page 39). f. *Budget*. The asking budget of the Council for the fiscal year July 1, 1929-June 30, 1930, is as follows:

Missionary Salary

General Secretary, J. V. Lacy.....	\$ 2,800
Rent	500

Work Budget

General Administration	300
Office Secretary, K. Y. Kim.....	600
Travel	100
Promotion: Sunday school extension, and organization and administration, including travel of General Secretary	500
Leadership Training Secretary, S. O. Pyun, Salary and rent.	1,200
Promotion, Leadership Training:	
Books for students.....	\$150
Travel	150
Training School Subsidies	650.....
Editorial Secretary and Young People's Work, H. J. Lew, Salary and rent.....	1,200
Promotion, Young People's Work:	
Travel	\$150
Institutes	300
Library	100.....
Literature:	
Epworth League	\$ 100
New Life Magazine	1,100
Monthly News Letter	450.....
Annual Meeting of Council of Religious Education.....	1,650
	100
	\$10,450

Prepared by Council Staff.
(Signed) J. V. Lacy.

Approved by Finance Committee.
(Signed) James C. Baker, Chairman.

Approved by Finance Committee.
(Signed) H. D. Appenzeller, Treasurer.

g. *Sources of income*. The appropriation of the Board of Education for the fiscal year June 30, 1928-July 1, 1929, was \$6,225. For the new fiscal year, in addition to the Board of Education appropriation, it is expected that the Finance Committee, within the Field Appropriations of the Board of Foreign Missions, will make an appropriation of not less than \$500, (the amount of house rent of the General Secretary), and that this amount will be gradually increased from year to year. Some additional income is received from special gifts and from sales of literature. h. *Program 1929*. The Council has planned an aggressive program for the year. Something of its extent and character may be judged from the following summary: (a) Monthly News Letter to be sent to

all pastors and superintendents, including news items, promotion materials, worship programs, and suggestions on Epworth League activities; (b) New Life Magazine, a publication for young people (inaugurated in August, 1928, and published monthly with a constantly growing circulation); (c) publication of teacher training textbooks and curricula materials to the full extent of available funds; (d) a Standard Training School in each District; (e) enrollment of 400 new students in the Correspondence Training Course; (f) organization of at least ten new Epworth Leagues; (g) organization of new Sunday schools, three to five in each District; (h) organization of District Councils in as many Districts as possible; (i) week-end visitation of local Sunday schools with conferences with superintendents and teachers.

i. *District Councils.* In three Districts of the Conference, District Councils have been organized with effective programs. One of the most successful is the Haiju District Council. Its program has included an annual District Training Institute; Daily Vacation Bible School; a religious education library established on each circuit of the District; a City Training Class in Haiju; and plans for a model Sunday school building to be erected in Haiju.

2. **In the Methodist Episcopal Church, South.** a. *Sunday School Board.* The Korea Annual Conference has a Sunday School Board of fifteen members, elected by the Conference, which holds an annual meeting at the time of the Annual Conference. The board has a full-time Secretary, a Korean and member of the Conference, the Rev. Kim Joon Ok; and an Assistant Secretary who serves on a voluntary basis. The Board has an Executive Committee of eight members. There is a District Association in each District of the Conference with a District Secretary serving without pay. Salary of the Secretary and a small working budget is supplied by the General Sunday School Board. b. *Epworth League Board.* The Conference has also an Epworth League Board of ten members, elected by the Conference. The Conference appoints a Secretary who serves without pay. The Board has an Executive Committee of four members. A collection is taken annually in the churches for "Epworth League expenses." In 1928 this collection amounted to 391 yen (\$195).

3. **Inter-Methodist cooperation.** In the conference on religious education held in Seoul, Feb. 7-11, 1929, the desirability of inter-Methodist cooperation in religious education was discussed favorably. A joint meeting was held of the Korea Council of Religious Education and the Sunday School Board at which a resolution was passed favoring close cooperation and authorizing the joint committees named below. Owing to the small representation present from the Sunday School Board it was stated and understood by all that the action taken was subject to ratification of the Sunday School Board at some subsequent meeting.

a. *Committee on Curriculum.* A committee was authorized, to consist of four members elected by the Council of Religious Education; two, elected by the Sunday School Board; two, by the Epworth League Board; and the Secretaries of Religious Education, ex-officio. This committee, it is reported, has been constituted and has held two meetings.

b.

Committee on Training Program. A joint committee on program of training was authorized whose function it shall be to plan and carry forward a cooperative program of training of teachers, officers and leaders, and pastors, participated in by all of the training agencies, through which the plans and efforts of the various agencies shall be coordinated. The agencies represented are: the Council of Religious Education; Sunday School Board; Union Theological Seminary; Women's Training School. c. *Joint Staff.* A plan was approved suggesting the development of the staff of each organization in such a way as to provide ultimately a fully coordinated, adequate joint staff for a complete program of religious education. The following was tentatively suggested as a possible arrangement:

Missionary General Secretary, John V. Lacy.

Korean General Secretary, Kim Joon Ok.

<i>Methodist Episcopal Church</i>	<i>Methodist Episcopal Church, South</i>
Ki Yun Kim.....Office Secretary	
Pyun Sung Ok....Superintendent of Leadership Training	
	Superintendent of Epworth League and Young
	People's Work.....To be Appointed
Hyungki J. Lew...Editorial Secretary, Young People's and Adults'	
	Curricula and Periodicals.
	Editorial Secretary, Children's Curricula and Period-
	icals.....To be Appointed
To be Appointed...Superintendent of Children's Work.	
(Missionary, W. F. M. S.)	

4. **Interdenominational organizations.** Several interdenominational organizations have more or less close relation to religious education in the Methodist Churches. a. *Korea Sunday School Association.* Representatives on the governing body are appointed by the Presbyterian Church of Korea; the Methodist Episcopal Church; and the Methodist Episcopal Church, South. The association has a full-time General Secretary, the Rev. J. G. Holdcroft, a missionary of the Presbyterian Church, U. S. A., his services contributed to the Association by the Mission. It also has a full-time Korean Associate Secretary, the Rev. James K. Chung, and several additional full-time and part-time workers. Chief emphasis in the work of the Association is placed on teacher training, institutes, and Daily Vacation Bible Schools. An Association training course is promoted. Some literature is published, much of which has been listed in the preceding pages. The organization cooperates to a limited extent in denominational training institutes by supplying a teacher without charge. The major part of the budget is supplied by the World's Sunday School Association. b. *The Christian Literature Society.* This is a union Christian publishing institution. The members of its board of trustees are appointed in part by the Missions, and in part elected by the Society. It publishes chiefly books on the Bible and theological subjects, text-books for theological schools, and tracts, including some materials for Sunday school use, as titles in preceding pages indicate.

DATE DUE

JAN 31 1978

DEMCO 38-297

